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VOL. II. NO. 4

OCTOBER, 1936

The EAST and WEST REVIEW

An Anglican Missionary
Quarterly Magazine

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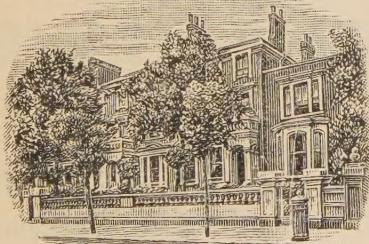
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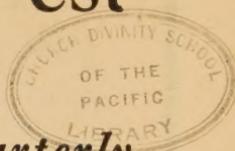
An Anglican Missionary Quarterly Magazine

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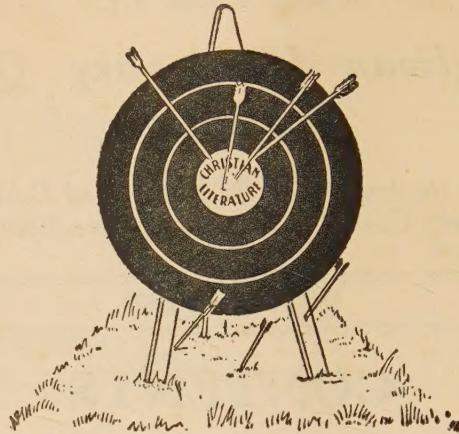
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EDITORIAL NOTES

THE ANGLICAN COMMUNION AND THE NEW ORDER

THE change of mind by which a great democratic people such as ours, after recording eleven million votes in favour of peace less than two years ago, is now throwing its energies into the work of re-armament, is more apparent than real. It remains as true as before that the vast majority of British people sincerely desire peace, but we are in serious danger of abandoning our faith in the peaceful way of attaining it.

Unless we are root and branch pacifists we are ready to admit that it is consistent with the Christian Faith to believe that it may be necessary, if there are dangerous brigands about, to enforce peace when all methods of persuasion fail. But Christians can never allow themselves to believe that it is the best or only way. The fact that the re-armament programme is restoring prosperity of a kind must not blind us to the fact that it is but an insidious remedy for our social ills.

Granted that it is our duty as Christian citizens of an earthly commonwealth to support such measures as are necessary to the establishment of law and order as far as our responsibility for law and order extends, this is only the beginning of our obligation. All that law and order can do is to provide the framework within which a full-blooded life of peace becomes possible. The heart and soul of our obligation as Christians is derived from our membership in the Kingdom of God which, as the Dean of St. Paul's has finely said,* is "the community of persons who stand in so close a relation with God that they are in harmonious relations with one another, who are so obedient to God's will and so permeated by the Spirit,

* In a sermon on War and Peace preached before the University of Cambridge, May 10, 1936, and published in the *The Cambridge Review* of May 15.

that the ordinary conditions of human society have vanished ; the rough and ready expedients by which social conduct is encouraged and anti-social conduct repressed are no longer necessary.” It is the full-blooded life of peace that we must commend in season and out of season by our teaching and example.

In the building of the new order the Anglican family of Churches has a function the significance of which is barely yet recognized. Whether we think of the rapidity of its growth, the stability and adaptability of its character, or its capacity to breed men and women of humble and God-fearing spirit, the Anglican Communion is a miracle of God ; and we are not half thankful enough for belonging to it, nor conscious enough of the very high purpose which God has for it.

FILMS : THE NEED FOR CONTROL AND EXPERIMENT

The article on the Cinema in Asia and Africa reminds us that mankind is naturally film-minded and that a medium which makes simultaneous use of the avenues of the eye and the ear has a catholicity of appeal which carries with it immeasurable teaching power.

The rapid commercial exploitation of this new art-form demands control and creative imagination. The United States is already making a determined effort to raise the standard of American films, and bodies such as the British Film Institute, which receives one per cent. of the Sunday takings of the cinemas in order to encourage the showing of educational and religious films, and the Cinema Christian Council, are finding their way into effectiveness in this country.

But it remains true that as long as films rejected for their low standard of decency in the West are foisted upon the unfortunate East, with results none the less sinister because they cannot be easily weighed, the need for international control is urgent ; and it is good to know that the International Missionary Council is trying to find out what can be done.

In the sphere of creative effort the Bantu Educational Cinema Experiment is breaking new ground. It is fostered by the International Missionary Council's department of Social and Industrial Research. Mr. J. Merle Davis, who is the director, writing in the July number of the *International Review of Missions*, says :

A basic principle of the experiment is that the pictures are made in Africa with African actors, and portray black rather than white people in action. The native mother and child, the African household, the Bantu farmer, are shown engaged in new ways of carrying on basic community and household functions in the familiar village environment. Against this traditional tribal background the new principles are interpreted —the principles that the native must understand and use if he is to exist in and adapt himself to the new world he is entering.

Another basic principle of the project is the use of native leadership, ideas and taste in the production of the pictures. The assistant producer and assistant camera-man are Bantu. Each scene of Bantu life to be used is discussed with these native leaders ; the actors are selected and trained and the make-up is staged by them. When the scene is photographed and processed it is thrown upon the screen to receive the criticisms of a picked group of natives.. If faulty in detail, the scene is again set and shot, and this process continues and the scene is not incorporated into the sequence of the picture until native taste and experience are satisfied.

The experience of the first year's work is encouraging, and a second year ought to produce some conclusive results.

RESTLESS INDIA

The restlessness among the Ezhavas described in Mr. Stuart Smith's article, and the astonishing progress and fervour of the Women's Movement of which Mrs. Lankester writes, are further signs that the Spirit is shaking the heart of India. In view of present dangers and opportunities the appeal of the Indian members of the Joint Committee on Church Union in South India to their fellow-Christians in the West has a tragic poignancy, and ought to stir us to repentance and prayer.

The Church of India, Burma and Ceylon must act with the fullest co-operation with other Christian bodies that is consistent with honesty, in response to the divine initiative.

The Church Missionary Society has decided that a special effort must be made at once for the work in the dioceses of Travancore and Dornakal, and is asking for an emergency Fund of £25,000. The money is to be used to strengthen the missionary forces in the areas where there is a sudden large ingathering, to help with the training of voluntary workers as teachers and witnesses, and to provide new literature.

NEW CHAIR OF MISSIONS

Through the generosity of Mr. Edward Cadbury there is to be established a Chair of Missions at the Selly Oak Colleges, together with five bursaries of £100 each for missionaries on furlough who would undertake, under the direction of the occupant of the Chair, research into missionary problems. Associated as it will be with a fine and growing missionary library and the central bureau of missionary information, the new work should prove of great service to the missionary cause. The Rev. Godfrey Phillips has been appointed to the Chair. For twenty-five years he served as a missionary in South India, and since 1926 has been one of the secretaries of the London Missionary Society.

THE CINEMA IN ASIA AND AFRICA*

By G. KELLERMAN †

THE fatal effect which the film imported from America and Europe has exercised and is exercising on the coloured races does not appear hitherto to have attracted the attention it deserves. Accordingly, about a year ago, the committee of the Student Missionary Society of Upsala determined to set on foot an inquiry among Swedish missionaries on the question. Thanks to kind assistance on the part of the missionary organizations it has been possible to collect a number of valuable observations from different spheres of mission work. In the nature of the case the material is very various, but one might nevertheless be justified in making certain general reflections upon it. Since the work of conducting the investigation in question was entrusted to me, I have so far as may be sought to give a conspectus of the reports received, and added to them some proposals.

I

The question which first arises is : *To what extent has the film been introduced among the coloured races?* The material does not permit any cartographic delineation of the regions covered, but gives many striking instances.

In Asia the film seems already to have become very widespread. From Sumatra it is reported that there are cinemas everywhere ; thus in the little town of Tebing-Tinggi, with 5,000 inhabitants, there are no less

* From the Swedish quarterly review, "Svensk Missionstidskrift," by kind permission of the Editor. The translation has been made by the Rev. G. C. Richards.

† The Rev. Gösta Kellerman, D.D., of Vidbo, Uppland, Sweden.

than three big cinemas. A vigorous propaganda is carried on. From India it is stated that "the film is in process of conquering the people of India. . . . And that process is going on. . . . There is scarcely a town of over 5,000 inhabitants which has not more than one cinema." In the villages, travelling companies give exhibitions. Tickets are cheap, from 2d. to 9d. Here also witnesses state that the advertisement is "effective." In China, on the other hand, the film seems still only to have reached the big cities on the coast, except that it is found on lines of communication, such as rivers and railroads. But, it is stated, its influence is felt far beyond these limits. As a characteristic example it is stated that people who have never seen a film may say: "Since there are so many bandits in Christian America, as the cinemas show, there is nothing to be said against China."

Palestine also belongs to the Swedish missionary districts of Asia. Here at least in the ports the film has spread widely, and not only Jews but Arabs visit the cinema.

The difference between Asia and Africa is striking. To a great extent this is due to the fact that in the African mission districts there are no big towns. In South Africa, where such are to be found, legislation has a deterrent effect. However even here, it is said, the film is in process of exercising a far greater influence on the black people. In Portuguese East Africa the same authority regards the situation as more serious. The natives here have free access to the cinemas, and can afford to pay for tickets. From the French Congo it is stated that there is as yet no cinema for the natives. In Italian Somaliland the film has recently been introduced, and films are now shown in the capital, Mogadishu. On the other hand, in Addis Ababa, the capital of Abyssinia, there are numerous cinemas.

II

An essential reason for the pernicious effect of the film on the coloured races is *the absence of an effective censorship*.

Where, as in China, censorship exists, "it is merely exercised with the object of taxation, or it happens that the controller is bribed, or is incapable of judging the value of the film." "And," it is further stated, "in the treaty ports with their different concessions, complete freedom is taken to leave scope for different undertakings as may be desired." "The consequence is that even under existing censorship the film is generally very varied and in most cases mischievous." South Africa forms an exception. The censorship here is said to be stricter than it is in Sweden. Thus the Transvaal Missionary Association has appointed a special committee with this object. Besides the censorship, racial prejudices are effective in South Africa. They bring one good result, that the black man has no admission to the cinema of the white man, and for the blacks themselves there are still only few cinemas.

III

We now approach the main question : *What is the effect of the film on the coloured races?* It must first be emphasised that the film exhibited to them is of *essentially lower quality* than that which comes before our eyes. It is composed largely of such films as owing to their inferiority have not been passed by American or English censors. *That which is regarded as demoralizing among white people is thus exported with the approval of the authorities to the still more uncritical coloured races.* What is shown consists largely of rough gangster films with their brutal representations of criminal life, sensual films, films which glorify drunkenness, and luxury films with scenes from the reckless, selfish and objectless life of pleasure among millionaires. To begin with, it is clear that apart from their lowering effect on character, these films must give a very wrong impression of the morals and modes of life of the white peoples.

Thus these films, so far from being communicators of culture, serve on the contrary to widen the gulf between peoples. The coloured races are imbued with, or

strengthened in, their *contempt for the white race and thus also often for Christianity as the religion of the white race*. It is not possible for people in general to draw a distinction between the one and the other. Thus from China it is reported : “ Because the actors (i.e. in the films) are Europeans or at least of white race, the film tends to lower the prestige of whites, especially in the matter of morals, and since to the uninstructed mass of Chinese all whites are typical Christians, the consequence naturally is that the film constitutes an essential obstacle in the way of Christian missions. Even to such as can better estimate the film as an exponent of civilization, there remains the fact that it comes from the west, and consequently is to some extent a fruit of Christian civilization ; and this gives them the impression that Christianity is incapable of producing the moral regeneration which they need.” The Baptist Missionary Society in India has made a united pronouncement which runs thus : “ The film is one of Satan’s most effective instruments to hinder the heathen from turning from their idols to the living God. They say : If Christian countries can produce something of such a low moral level as the modern film, we have no need of Christianity. Our old heathen religions have a much higher morality.” It is particularly brought out that the Indians have “ a very low idea of the white woman, when they see her appear practically naked in the company of men.” According to Indian conceptions, this is something terribly degrading, which an Indian woman, careful of her dignity, would never permit herself. One asks : “ Is the white woman fallen so low ? ” And the consequence is that she is not thought better of than a prostitute.

A Swedish missionary in Sumatra gives an equally severe judgment : “ What is exhibited here in the cinemas ? It is worth noting that intoxicated persons are practically never seen here in the streets. During the four and a half years since I came to the East I have never seen a single drunken Oriental. But go to the

cinema, and you may be sure to see big drinking clubs, reeling guests, and the consequent inanities and indecencies. Go to the cinema and you will soon see levity, treachery and disunion in western homes. The most tragic and unedifying scenes of western family life are unrolled on the screen. What is the consequence? The prestige and fair fame of the west have received a grievous blow from the films. Coloured people certainly show a certain outward respect for the whites, but in their hearts they have ceased to have high and noble thoughts of the representatives of Western civilization. For this the film is partly responsible. The natives generalize. They are easily led to the false impression that drunkenness, folly, levity and treachery are characteristic of all western home life. They assume therefore a somewhat suspicious attitude towards all whites—missionaries not excepted. The fault is in large measure that of the film."

From East Africa it is said of the Portuguese films which are shown there that they are " quite coarse and often quite unsuitable for such backward people as the Africans. Undoubtedly they undermine the small remnant of respect for us whites which may possibly survive there. They see that we have the same passions as themselves, and that the only difference is that we know how to satisfy them in a more refined way."

What will one day be the result of the contempt for white men, which is constantly growing among the coloured peoples? In any case it is indisputable that the film, one of the peculiar products of white civilization, contributes to increase this contempt. For this reason alone it would be to our interest, politically, to stop the exportation of low-class films, which with good reason have been compared to the pernicious poisons that white men from sheer lust for gain have sold to coloured peoples. One might also think that our western civilization ought to have a certain self-respect.

From the Christian standpoint it is, however, the moral destruction in itself which is most lamentable, and along with it

the obstacles which are thus put in the way of the Christian preaching of redemption. These religious and moral effects have also been emphasized from several quarters. To the previously quoted description of the effect of the film on the natives of Sumatra is added the following : “The film gives to the natives low and base impulses. The aborigines of Sumatra, the Batales, have moral laws of the best kind. The Chinese (who have settled here in great numbers) have from of old condemned all levity, and guarded the home and marriage as holy institutions. Now Chinese and Batales tread underfoot the moral laws they previously respected, and ‘live carnally.’ This is largely a result of the influence of the film on their national groups.” We may also quote the answer to a question on this point given by a student in an Abyssinian government school : “The films which are generally shown in the many cinemas of the town he regarded as quite bad. He himself was not in the habit of visiting these shows, but he had noticed their effect on many of his companions. Those who began to visit the cinema were drawn to it more and more. What they saw in the amorous and criminal films filled their world of ideas and conversation. And so they began to take after what they saw in the cinema. It was not merely the base element of the town which was corrupted by visits to it, but many a nice schoolboy had there taken a downward step. Not only is the habit of visiting the cinema damaging to character, but also ruinous in economic aspects. The young people accustom themselves to the means of enjoyment which are afforded during the show, and continue afterwards with visits to restaurants. Thus,” adds the missionary, Nils Nilsson, “my young friend regarded the influence of the film on youth, and sympathized with the aim of your Student Missionary Society.”

IV

Of course the attitude of Christians to the film cannot be generally negative. The film may do much good in

the service of education and mental development. It is the film which trades upon the lower instincts of man which must be fought. Generally our reporters from the mission field made a distinction between good and bad films. But it is maintained that the good films are few in comparison with the bad.

From India has come a remarkably optimistic statement. An improvement is regarded as having set in already in respect of the quality of the film from the moral point of view. Along with this the correspondent expresses a high appreciation of the value of the film : "An unprejudiced man with a feeling of responsibility must thankfully recognise that the film does much good to the people of India. It helps them to divert their eyes outwards and learn to know the world better. It also gives historical knowledge, and provides diversion. Life in this country is often sad and monotonous and gloomy, especially for the common people. To them the film has no small importance by the fact that it can be diverting in the best sense of the word. One begins to see this more and more." In spite of all the evils the film has done, it is said, it is yet a blessing. We have here merely to repeat what is said. But in any case it seems to be indubitable that the film might be a blessing, if its production were conducted with a real sense of responsibility.

V

One way to combat bad films is for people themselves to produce good films. Various missionaries are thus looking for a *Christian production of films*. Thus missionary Aström from Sumatra writes : "I wish I had a film apparatus, and quantities of good religious films. The more I get to know the Orientals, the more convinced I am that it will be a great day for our mission work when we can introduce the film into our work. People out here have a great feeling for and sense of the dramatic. An illustration on the screen of that which one tries to convince them of by the word preached would certainly

lead to surprising results. In Singapore, at the New Year, tableaux were given at the jubilee conference of the Methodist Church, the object of which was to give a historical sketch of the development of Methodism in Malaya during the fifty years. The tableaux had been written by the wife of Bishop Lee, and every detail was prepared with prayer for the blessing of God on those who would come to see them performed. Every scene was stamped with the finest Christian spirit and tone. When the curtain fell on the first evening, after the performance of the tableaux, a Chinese rose and said : "These tableaux have done more good than ten thousand sermons." "Amen, amen," resounded from the crowded audience.

It will be possible to say the same of the film when it is inspired with the spirit of Christ. The film is the Prodigal Son, who in foreign countries misuses and wastes all the good he possesses. Let us pray God that he will soon return to the Father's love. From China a letter says : "The little we can do with cinema pictures has been well received and productive, especially for the young and for people who find it difficult to receive instruction. It is desirable that we should get more of the right kind of film, which is enlightening and free from filth." Another missionary in China maintains the effectiveness of illustration and regards the display of suitable films as "the weapon with which one can most successfully combat the immoral films." A missionary in Italian Somaliland asks : "Why cannot the film be reformed and used in the good cause ?" From India a letter says : "It is certain that the film has taken a strong hold of the people of India. It has come here to stay. I wonder therefore whether we missionaries should not take it into the service of the mission, and that seriously. Passages out of the Bible, or from Christian life, important events in Church history, and so on, might be filmed. There is no doubt that such a method of evangelization would have a great work to do, and that its result would be great enough to justify its employment." In this

context it must be mentioned that the film has really to some extent been taken into the service of missions. Thus in South Africa the Chamber of Mines has commissioned a missionary of the American Board, the Rev. Roy Phillips, to arrange regular film shows in practically the whole of the gold-mining district of Johannesburg. With a complete modern apparatus he himself or one of his assistants travels round the various compounds and gives free performances.

It is said that this has shown itself to be a good method in various ways. Also the Y.M.C.A. and similar organizations in China have made use of the film in their activities ; but a Swedish missionary in China criticizes their organization on the ground that they make use of too mixed a programme. Further, it may be mentioned that films have been taken in the mission field, to be shown later at missionary lectures in the home country. An enterprise which is noteworthy in this direction has recently been set on foot in East Africa on the initiative of the International Missionary Council, and with the support of the Carnegie Foundation of New York. A number of institutions have been invited to join in the scheme, such as the International Institute for Educational Films of Rome, the British Film Institute, the American Film Investigation Council, the Film Foundation of Harvard University, and the Yale University Institute for Historical Films. The motives of the enterprise have been various : to bridge the gap between the industrialized natives and those who continue to live in country villages ; to preserve the younger generation's reverence for the best traditions of the past ; to give a valuable culture in place of the prevalent life of poor pleasure-seeking ; to link the Christian ideals which the young have learnt in the mission schools with their home conditions. To sum up, it may be said that the plan essentially aims at serving the Church in its task of building up a Christian community of Africans. Thus it will put a new method of education into the hands of the missionary. The Christian Hollywood is the

sanatorium at Vugiri in Tanganyika territory, which was presented for the purpose by the Government of Tanganyika. The plan was put into operation on March 1st, 1935. It is not the intention immediately to release the films prepared. Their effect on the natives is first to be studied according to pre-arrangement. A beginning was to be made in September with Northern Rhodesia and Nyasaland. One cannot anticipate the final result before the end of 1937, but before that time probably preliminary information will be made public.

In this context I should like to put forward a preliminary question and an appeal. Could we not get a Swedish Palestine film—not a romantically conceived film of our Lord's life, or the like, but simply photographic pictures of that holy land and its many memories, with good texts added? Later Church history might also have much material to offer. Such films might serve the cause of missions and along with it the work among the young in that country. In a newspaper letter an engineer, Walter Öhman, has used the following remarkable language : "The film is an unparalleled factor in civilization. Once on a time Christendom adopted the art of printing, just as the evil powers did. But it has hung back when it is a question of adopting the film. The English Church has had the courage to take this force into its service. In Sweden this question was made the object of discussion some years ago. But to-day the question demands a practical solution. One of the most important moral questions of to-day is the question of Christendom's fight for the film."

VI

One task which must also be accomplished is *to bring into existence a more competent censorship*. At any rate in colonial countries this must be within the limits of possibility. The case is worse in a country like China. It would be desirable that the International Missionary Council should undertake an investigation into what can

be done for the improvement of the censorship in the different countries in question. Directions for the exercise of censorship might also be appropriately worked out by the same institution. It is known that the World Ethical Institute of Geneva is also interested in the matter, and it may certainly contribute to the solution of the problem. Valuable experience of the powers that Christian institutions possess, if only they are set to work, has been given by the campaign for stricter censorship which has been carried on with such success in the United States. There it has been shown that some proprietors of cinemas have been ruined by being shown as exhibiting bad films.

The film company has also found it advisable to adopt a representative of the Christian churches, Mr. Breen, as a private censor at Hollywood, with the task of supervising the moral side of film production. Through this censorship authority, "The Production Code Administration," eighty per cent. of the American film productions are controlled, and actually independent film producers have submitted their films to the judgment of this authority.

VII

A third point in the campaign against the bad film is to seek to bring about *a general prohibition of the exportation of demoralizing films to the coloured races*. White nations can protect themselves, but the coloured man is generally without any power of doing so. Should not the Swedish Missionary Council and the Swedish Ecumenical Committees direct an appeal to the International Missionary Council and the international world organs and perhaps also to the League of Nations to take the matter up? To that might perhaps be added an appeal that those mentioned should investigate the possibility of bringing about a more effective censorship in colonial countries.

A DREAM OF BERMUDA, 1724-1732

By MARY C. MOORMAN *

ON only one occasion in its history has the British House of Commons voted money in aid of foreign missionary enterprise. That was on May 12th, 1726, when it addressed the Government in favour of "such a grant for St. Paul's College in Bermudas, out of the lands of St. Christopher's†, as might be sufficient for the purpose." St. Paul's College did not yet exist, but a year previously a Royal Charter had been granted "for erecting a college in the Island of Bermudas, for propagation of the Gospel among the Indians and other Heathens on the Continent of America, and constituting Dr. Berkeley, Dean of Londonderry, Principal of the said college."

The Irish Dean, George Berkeley, with whose name the Charter was associated, had personally canvassed every member of the House with such zeal and charm that the grant was voted with only one dissentient, and the Prime Minister, Sir Robert Walpole, greatly to his own surprise, promised a grant from the purchase money of St. Kitt's† of £20,000.

The college, which it was thus proposed to erect and endow, never came into being, but its projection was no mere fancy, and it was designed by its enthusiastic "Principal" to meet a real need. The American colonies and West Indian plantations at the beginning of the eighteenth century were without any regular supply of

* Mrs. Moorman is a daughter of Dr. George Trevelyan, Regius Professor of History at Cambridge University.

† The island of St. Kitt's, in the West Indies, lately sold to the French.

Anglican clergy ; there was no bishop to ordain or confirm, and although efforts had been made by Compton, Bishop of London, in the latter part of the seventeenth century, to send out properly qualified men, little progress had been made. Often such clergy as there were made matters worse. Thus in Maryland in 1714 we read that the ignorance and stupidity of the people in religious matters "is in great measure heightened by the debauched wicked lives of the clergy (he who officiates in this parish was about to take a wife here, although he had one already in England) nothing being so frequent as to see them drunk," while in Barbadoes a man held two livings and had for over twenty years performed various clerical offices without ever having been ordained. There was a general demand among the better colonists for a "true orthodox clergy," and above all for a bishop of their own.

The hostility of the American Nonconformists to "prelate's rage" was strong enough to influence the Government at home against any such appointment for many years to come, and, as is well known, America first received her bishops not from England but from Scotland. Towards a better supply of clergy, however, something was done by the Society for the Propagation of the Gospel, which was founded in 1701 "to provide an orthodox clergy in the plantations, colonies and factories beyond the seas." But, owing to the absence of a bishop, there was little hope of influencing the colonists themselves to take orders.

It was to remedy this state of affairs, and to foster pioneer missionary work among Red Indians, that the Dean of Londonderry made his "Proposal for the Better Supplying Churches in our Foreign Plantations, and for Converting the Savage Americans to Christianity, by a College to be erected in the Summer Islands, otherwise called the Isles of Bermuda." Berkeley was of undistinguished though gentle Anglo-Irish parentage, and was at twenty-four the author of the *Principles of Human Knowledge*, an essay which at once established his fame as a

philosopher. He was a Scholar and Fellow of Trinity College, Dublin, and in 1712 became Greek lecturer there. But Dublin could not supply him with all the intellectual sustenance for which a mind as brilliant and original as his craved, and in 1713 he came to London, where he at once became the friend and favourite of the great men of letters. Two of them, Swift and Steele, were his fellow-countrymen, Swift being also a brother dean. Berkeley wrote several papers for *The Spectator* at Steele's request. Swift's chafing, bitter spirit found a pleasant change from political satire in talk with the eager, gentle Christian philosopher. Above all, Francis Atterbury, the fiery High Churchman and "Convocation-man," found himself quite overcome by admiration for the beauty of Berkeley's character. "So much understanding, so much knowledge, so much innocence, so much humility, I did not think had been the fashion of any but angels, till I saw this gentleman," he exclaimed. Swift obtained for Berkeley a post as chaplain to Lord Peterborough, who was going abroad on a diplomatic mission.

For the next few years Berkeley remained on the Continent, visiting capitals and universities, interested, critical, but unsatisfied. On his return to London in 1720 he found the country convulsed by the failure of the South Sea Bubble. His unworldly mind was shocked by the spectacle of so much misery produced by wild speculation, and he wrote a pamphlet on "preventing the ruin of Great Britain," in which he recommended a return to more sober manners.

In 1721 he returned to Trinity College in thoughtful mood, disgusted by his sojourn in a world run mad with love of money. His tastes and ideals were academic, but where was true wisdom to be found? Certainly not in any of the European universities which he had visited. Civilization appeared to him pedantic and over-sophisticated; besides, his Christian conscience longed for a closer union between intellect and faith. There began to take shape in his mind a plan for an ideal university

—no backwater for pedants, but a store-house of truth for the benefit of mankind.

Almost immediately after his return to Ireland he was left a small fortune by a lady, no other than Swift's "Vanessa," Esther Van Homrigh, whom he had once met and unknowingly captivated at a dinner party. Three years later, in 1724, he was appointed to the Deanery of Derry. He immediately resigned his posts at Trinity College, but not in order to take up residence at Derry. "The Deanery," he wrote, "is said to be worth £1,500 per annum, but as I do not consider it with a view to enriching myself, so I shall be perfectly contented if it facilitates and recommends my scheme for the Bermudas, which I am in hopes will meet with a better reception if it comes from one possessed of so great a deanery." He repaired at once to London, furnished with a letter from Swift to Lord Carteret in the following terms :—

"He is an absolute philosopher with regard to money, titles and power ; and for three years past has been struck with a notion of founding a university in Bermuda by a Charter from the Crown. He has seduced several of the hopefulest young clergymen here [i.e. in Dublin] many of whom are well provided for and all in the fairest way of preferment ; but in England his conquests are greater and I doubt will spread very far this winter. He showed me a little tract which he designed to publish, and there your excellency will see his whole scheme of a life academico-philosophical, of a college founded for Indian scholars and missionaries : where he most exorbitantly proposes a whole £100 a year for himself, £50 for a Fellow and £10 for a student. His heart will break if his Deanery be not taken from him. . . . I humbly entreat your excellency either to use such persuasions as will keep one of the first men in the kingdom for learning and virtue quiet at home, or assist him by your credit to compass his romantic design."

The scheme which had thus taken shape in Berkeley's

mind, and which he set forth in the "little tract," is a curious mixture of the wisest and most practical missionary vision, such as the most experienced students of missionary affairs to-day must respect and applaud, and the naïve imaginings of the academic idealist. The plans contained in his proposal were as follows :—

A college or seminary set up on the other side of the Atlantic would encourage the English youth in the Plantations to prepare themselves for the ministry and thus be a source of supply for the churches in the Plantations which were now badly and irregularly supplied from England. At the same time "savage Americans," that is, Red Indians from the continent of America, could be brought up in such a seminary and would make "the properest missionaries" to their own people, whose conversion to Christianity Berkeley regarded as of first importance. Here Berkeley showed remarkable understanding of what has since proved the indispensable condition of successful evangelism—the creation of a well-educated native ministry. But the methods he proposed for obtaining candidates were questionable. From friendly Indians young children under ten years of age were to be taken with the consent of their parents ; from "enemy" tribes they might be seized by force. No child over ten would be accepted, as by that age their morals might already be corrupted by their heathen environment. The children, removed to the Bermudas from all association with their own people, were to receive a liberal education, apparently in English, and having passed their impressionable years in this academy, were to return to their own people, fully equipped Christian pastors, ready to instruct the roaming tribes not only in Christian theology, but in agriculture and domestic arts, with a view, apparently, to breaking the Indians of their nomadic habits, and inducing them to take to a more settled mode of existence.

The choice of the Bermudas for the site of his academy Berkeley defended with zeal. He argued that the

character of the colonists in the mainland of America was so bad that no self-respecting Indians would allow their children to learn either English or Dutch for fear of contamination from the immoral white men. Besides, lack of land communications between the various colonies would be an obstacle to the free movements of his pastors. Bermuda, on the other hand, lay exactly equi-distant from the mainland and from the West Indian islands ; its communications were entirely with America, and not with England, for its inhabitants acted as carriers for American coastal trade. Its climate was excellent ; food was plentiful and cheap ; above all, its white inhabitants were less corrupt than the American and West Indian planters because, reasoned Berkeley, they were poorer and less exposed to the temptations of easily-acquired wealth. No criminals had ever been transported to the Bermudas, so that their stock was untainted by doubtful antecedents. In this ideal spot, therefore, Berkeley imagined his "young American missionaries leading a life of poverty and self-denial."

Berkeley was as ready with replies to theoretical objections to his plan as he was totally blind to its practical defects. To the time-honoured objection that "charity begins at home," and that there was a more fruitful field of activity among the unconverted at home than among the heathen abroad, he replied that "religion, like light, is imparted without being diminished." To those who said that the Indians were too wild and hostile to listen to the teachings of Christianity, he replied boldly that total ignorance and savage customs were a less formidable bar to the reception of the Faith than the prejudice and worldliness of sophisticated Europeans. The picture which Berkeley had formed of the "gentle savage" was entertained by a greater evangelist than Berkeley at this time. John Wesley, who spent five years as a missionary in Georgia from 1732-37, spoke thus of the Red Indians before his departure : "They have no comments to construe away the text ; no vain philosophy to corrupt

it ; no luxurious, sensual, covetous, ambitious expounders to soften its unpleasing truths.” It was indeed a kind of intellectual fashion at the time to contrast the supposed stagnation of thought in the Old World with the greater simplicity and boundless possibilities of the New. The poetic tradition of Waller and Marvell regarding the Bermudas was continued by Berkeley in some verses written about this time :—

There shall be sung another golden age,
The rise of empire and of arts,
The good and great inspiring epic rage,
The wisest heads and noblest hearts.

Not such as Europe breeds in her decay ;
Such as she bred when fresh and young,
When heavenly flame did animate her clay,
By future poets shall be sung.

Westward the course of Empire takes its way ;
The four first Acts already past,
A fifth shall close the Drama with the day ;
Time’s noblest offspring is the last.

Besides the reformation of the English colonists, and the conversion of the Red Indians, Berkeley had at heart the souls of the third and most unfortunate class of the inhabitants of America, the negro slaves. Berkeley, in common with almost everyone of his time, saw nothing wrong in the institution of slavery. But he utterly abhorred the deliberate neglect of the minds and souls of the negroes practised by most slave-owners. “Gospel liberty,” he said, “consists with temporal servitude ; slaves would only become better slaves by being Christian.” The slave-owners, perhaps with reason, for the most part thought otherwise.

Berkeley’s enthusiasm for his “Proposal” was so genuine, and his persuasive reasoning so effective, that he had soon raised the sum of £5,000 in private ubscriptions among “persons of quality,” many of whom must have

been amused to see their names in so unusual a subscription list. Even Sir Robert Walpole was persuaded to give £200. Berkeley would have done well to have relied entirely on the benevolence of private patrons. But he set his heart on obtaining a parliamentary grant, and, as already related, his zeal persuaded a Whig House of Commons into granting £20,000 for an Anglican College out of the purchase money of the West Indian island of St. Kitt's,[‡] lately sold to France. Though he did not know it, Berkeley had sold his project into the power of the Dead Hand. He waited on in London for nearly two years more, hoping for the payment of the grant, but in vain. At length, fearing that his friends would think he had given up the scheme, he determined to sail for the New World without more ado, trusting to the Prime Minister's promise that the grant would be made over as soon as he had invested in an American estate.

He sailed accordingly in September, 1728, with his newly-married wife, and a few friends, not for Bermuda, but for Rhode Island, where, according to the *Historical Register*, "the Dean intends to winter, and to purchase an estate, in order to settle a correspondence and trade between that island and Bermudas, particularly for supplying Bermudas with black cattle and sheep." He is said to have taken with him 20,000 books, an impossible exaggeration, but the number was no doubt impressive. Berkeley purchased an estate on Rhode Island, but he never saw Bermuda, for the promised grant never came. On Rhode Island he produced some of his best philosophical works; a child was born to him, and he founded a philosophical society among the clergy of the colony. While there, he came to perceive that Rhode Island was really a much more suitable place for his college than Bermuda, whose "remoteness in the ocean's bosom" was indeed a serious drawback. In Rhode Island Yale College already existed, and religious toleration was the

[‡] This money had been originally destined for the foundation of four Colonial Bishoprics.

rule. But it was too late now to alter his patent. His disappointment with the continued delays was at first acute. "I must own," he wrote, "the disappointments I have met with have really touched me. . . . If the founding of a college for the spread of religion and learning in America had been a foolish project, it cannot be supposed that Court, Ministers and Parliament would have given such encouragement to it: and if, after that encouragement, they also engaged to endow and protect it lest it drop, the disappointment indeed may be to me, but the censure, I think, will light elsewhere."

The foreboding here expressed was only too well justified. Gibson, Bishop of London, who was keeping watch over the Bermuda scheme from the English end, at length obtained from Walpole the following statement: "If you put this question to me as a minister I must and can assure you that the money shall undoubtedly be paid, as soon as suits the public convenience: but if you ask me as a friend whether Dean Berkeley should continue in America expecting the payment of £20,000, I advise him by all means to come home to Europe and give up his present expectations."

There was nothing left for Berkeley to do but to comfort himself with philosophical reflections and come home. But first he gave yet another proof of the generosity of his spirit by leaving his estate to Yale College for the endowment of scholarships. Later he gave a collection of books to the same body, "the first collection of books that came at one time to America," consisting of about 1,000 volumes.

Almost his first act on return to London was to preach the sermon at the S.P.G. Annual Meeting. His missionary zeal was quite undimmed by his own failure, and he spoke with knowledge of the great need for evangelism in a land where white men destroyed red ones with drink and disease, and masters forbade their slaves even the right of baptism. He pleaded for a more "warm and vigorous piety" among Church people in the Mother

country, "the influence whereof would soon reach our foreign plantations and extend throughout their borders." His last activities connected with the college were to refund the subscriptions to the donors, and to give an unclaimed £200 to the S.P.G. He then returned to Ireland, where he was appointed Bishop of Cloyne, and devoted the rest of his life to episcopal duties, the writing of philosophy and research into the properties of tar water. The Government settled the £20,000 upon the Princess Mary when she married the Prince of Orange.

The Bermuda scheme fell a victim to official red-tape, and it is easy to regard it as the freak of a benevolent scholar's mind. But, as has been pointed out, it was based on principles which have since become the accepted ground of all mission work ; its faults lay only in its details and in its connexion with the Government. We can only agree with his contemporary, Dr. Blackwell of Aberdeen, and "admire the extensive genius of the man, and think it a loss to the Western World that his noble and exalted plan of an American University was not carried into execution."

THE WOMEN'S MOVEMENT IN INDIA

By GRACE LANKESTER*

LORD HALIFAX, the Viceroy, who was able, perhaps, more than any other in recent times, to take the pulse of India, made this significant remark in a speech during the passage through the House of Lords of the Government of India Act last year :

I think there has been no phenomenon of the last five or even ten years which has been so remarkable, or can be so readily measured, as the degree to which the education of women has come into prominence, and the womanhood of India over an immensely wide field has wakened to the possibilities of new powers for the good of women generally.

Those of us who are closely in touch with the Women's Movement in India realize the truth of these words, and as we know that the movement is daily growing with a rapidity and vigour which is probably without parallel in any time or country, and is leading the way to all that is most hopeful for the future, it seems essential for British men and women to give it their understanding sympathy.

I therefore welcome the opportunity of acting, in however small a way, as its interpreter.

GROWTH OF THE MOVEMENT

Personally I am of opinion after many years spent in India that the influence of the women of that country has always been underrated by us. It was obscured by the sense of the wrongs under which women, seemingly so meek and helpless, suffered, such as child marriage, the degradation of widowhood and imprisonment under the *purdah* system. And yet in spite of this I believe that women in the East exercise as powerful, though more

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subtle, influence on their menfolk as in the West. We have also to remember that women leaders and heroines appear in the ancient history of India, even Indian "Boadiceas" who led armies to the field of battle in defence of their country!

But for long years the people of India, both men and women, went through a period of stagnation, customs became fixed and culture was in danger of decaying, while national sentiment and self-respect were at a low ebb. Now in an awakened India, throbbing with new life, women have heard a call to serve, and they realize that until they are free from their shackles they will not be able to devote their best talents to the service of their country.

We must all recognize the part that education and contact with the West has played in this awakening, and the contribution that has been given by Christian missions in schools and colleges cannot be over-estimated.

THE CIVIL DISOBEDIENCE CAMPAIGN

But it was the Civil Disobedience Campaign [about 1922] which drew out the latent powers of India's women. Those who knew India best, her own leaders, were astonished at the response of Indian women when they were asked to help in that campaign. Even those who criticized this resistance to the Government could not withhold admiration for the women, many of them delicately nurtured and having lived all their lives in seclusion, who came out in their thousands to picket liquor shops and any other job that called for courage, and were ready to suffer imprisonment with the lowest criminals and submit at times among the crowds to *lathi* charges from the police. One can hardly exaggerate the significance of this period in the Women's Movement. Not only did these women now stand high in the estimation of the passionately minded Nationalists, but once having tasted freedom and the joy of service, even through suffering, it was impossible for them to return to seclusion and to the humdrum life

of a *zenana* without a thought of the outside world. Furthermore, once national sentiment had been aroused, the national conscience was awakened and women became aware of the shortcomings and sins that marred the life of the nation. When the Civil Disobedience movement came to an end there were thousands of recruits to help on the constructive work to which other Indian women had already put their hand. Even before the inauguration of women's organizations, women pioneers had been blazing the trail. Pandita Ramabai (1858-1922), working in Poona first for high caste widows and girls, and then for hundreds of children from famine-stricken areas ; Ramabai Ranade, with her wonderful "Home of Service," where women were trained to take part intelligently in all domestic, social and national responsibilities ; Saroj Nalini Dutt, starting Women's Institutes in the villages in Bengal ; H.H. the Begum of Bhopal, ruling her State with ability and with a maternal care for her people—these are only a few examples of the capabilities of Indian womanhood that had already been shown. And with the awakening sense of service and citizenship came the need for the co-ordination of women's efforts.

WOMEN'S ORGANIZATIONS

In 1917 the Women's Indian Association was started in Madras, and since then has done much valuable work, many of its members having occupied outstanding positions in public service. It issues a monthly magazine, *Stri-Dharma* edited by one of its founders, Dr. Muthulakshmi Reddi, who for three years held the high and responsible office of Deputy President of the Madras Legislative Council. An instance of the work done by the Association, has been that of its successful opposition to the system of temple prostitution.

The National Council of Women in India was founded in 1925, and besides the work that it is carrying on in India it links that country with International Women's Movements.

In January of this year a Conference of the International Council of Women was held in Calcutta and was attended by delegates from Europe and America and from many parts of India. Dame Elizabeth Cadbury was one of those who represented Great Britain.

There are now many other women's organizations all over India, but the largest and probably the most important and influential is the All India Women's Conference. Founded originally to promote the education of women, it decided in 1929 to include all kinds of work for social reform in its programme. It now has branches in every Province and in many of the States in India, and a membership of many thousands of women of all classes and creeds. It is non-party also in a political sense and includes women from the Congress ranks as well as those of moderate views, and some of the most distinguished women in India have held the position of president. An annual session of the Conference is held each year at a different centre, and is attended by elected delegates from the constituent branches, many of them travelling days to reach their destination. Resolutions are discussed and passed relating to all kinds of matters connected with educational and social reform. Emphasis is now increasingly laid on the importance of translating these resolutions into practical effort, and it was stressed at the last Conference that it was more important to receive an account of stewardship than to pass resolutions !

In 1934 the All India Women's Conference, which had been in touch with British women's organizations through their work for the franchise in the new constitution, recognized the importance of forging a permanent link between the women of both countries, and asked that a "liaison officer" should be appointed in England to co-operate with one holding the same office on behalf of the Conference. Their choice had fallen on Rajkumari Amrit Kaur, a Christian woman distinguished for her courage, vision and ability, and the writer of this article

was asked to act as liaison officer in this country.* The work has been one of great privilege and deep interest, and it is felt that the quarterly bulletin issued by the Liaison Group has helped to interpret to British women the aims and ideals of the Indian women's movement and to create new understanding of their work and sympathy with their difficulties. The link was greatly strengthened by the acceptance of an invitation that was given to two of our own women leaders, Dr. Maude Royden and Mrs. Corbett Ashby, to attend as "honoured guests" the annual session of the Conference in India last year, and this year two more British visitors, Miss Muriel Lester and Miss Daisy Solomon, had a warm welcome. Miss Agatha Harrison has been asked to the next annual session to represent the Liaison Group.

At the same time links have been formed between the Conference and international organizations through the League Secretariat at Geneva, the result of a visit on the return to India of the women who had come over to represent organized Indian women at the Joint Select Committee in London in 1933. Two women members of the Round Table Conference have subsequently served on Commissions at Geneva, Begum Shah Nawaz and Mrs. Subbaryan, and have done valuable work there.

Accounts have lately been received of a new women's society in India, which is of great significance. Readers of the EAST AND WEST REVIEW must be familiar with the work and aims of the *Servants of India Society*, founded many years ago by Mr. Gokhale. For some time past constant requests have been received for women to be allowed to join its ranks. It was, however, felt that the practical difficulties of women belonging to a society whose members are pledged to undertake any kind of service required of them in any part of India, and to give their whole time for a merely nominal salary, were insuperable. Nevertheless the women have not been deterred, and there has been formed within the last few months a "Women's

* The liaison officer in India this year is Begum Hamid Ali, of Satara.

Fellowship of Service" on the lines of the men's society, which had closed its doors to them! The aims of this new society are best expressed in the words of its organizers:

Believing that the enthusiasm which has accompanied the growth of the women's movement in India is to find abiding expression in trained and disciplined work, and being desirous of dedicating our own powers to a life of service, we are conscious of the need for a fellowship where singleness of purpose, a high sense of discipline in work, and a real willingness to sacrifice would find inspiration and sustaining power, which shall be worthy of the high ideals and deep devotion of Indian womanhood. It is expected that women who come forward for membership will carry out their purpose in a religious spirit, and it is our hope that we and those who join us, may be enabled to fulfil our obligations and responsibilities thus.

Those who join will enter on a period of five years' training, the direction of which will at first be in the hands of the *Servants of India Society*, which has promised its help and co-operation.

ACHIEVEMENTS AND HOPES

The Women's Movement in India is still in its early days, and its leaders, as well as the rank and file, have still much to learn, but we cannot but be filled with admiration for what it has already achieved if we consider the difficulties it has faced. On the one hand there has been a foreign government, hesitant to interfere with the customs and religious traditions of the people, and on the other hand have been the strongly entrenched ranks of orthodoxy and reaction among India's own countrymen. At the same time the ignorance and superstition of the masses of the people, especially in the villages, would seem insuperable obstacles, while the vast size of the country, the varying languages, the difference in outlook due to caste and creed all go to make the work of organizing and unifying effort supremely difficult. But against all this, these Indian women have brought to their work faith to remove mountains, courage to break down every barrier, and a love and enthusiasm which is all-conquering.

Evils such as child-marriage will not be abolished in a day, but strenuous efforts are now being made by them to gain support for an amending Bill to the wholly inadequate Act.* If the women had their say and held the purse-strings, primary education for both girls and boys would be made compulsory, and the disgracefully low rate of literacy (only just over two per cent. for women in British India) would soon be raised. Unequal laws, such as prohibit Hindu women from inheriting property, will be repealed, and the health services and the conditions of industrial workers will be improved when women are able to exert their influence to a greater extent as citizens, as electors and also as legislators. The women are also anxious about the demoralizing influence of cinema films, and are working for adequate representations on boards of censors.†

* It is not perhaps generally realized in this country that under the present law the courts have no power to prohibit child marriages from taking place, or to give protection to the child-wife after marriage, which accounts for the reluctance there has been to bring cases before the courts. Furthermore, the onus of any action to penalize those responsible for such a marriage rests entirely on the private citizen, who runs the risk of losing the security of Rs. 100 which he is required to deposit. This article has to be written before the Bill is brought before the Legislative Assembly, by a private member, in September, but it is greatly to be hoped that by the time it appears the Bill which seeks to remedy these defects will have become law and a real blow struck at last at the iniquitous system of child marriage. The Government are, at the time of writing, being pressed by both British and Indian women's organizations to give their support to the Bill and thus strengthen the hands of progressively-minded Indians of all parties. The All India Women's Conference has a strong central committee working on propaganda against child marriage.

† A copy of a manifesto issued by the Standing Committee of the All India Women's Conference last July in view of the coming elections, has just reached me, and as it summarizes the objects for which the Indian women's movement is working, it seems worth reproducing here. After affirming that the educated women of India are fully alive to their duties and responsibilities, candidates are confronted with eight questions, and are asked to support :

- (1) The removal of untouchability and sex disabilities, legal and social ;
- (2) educational reform, including free compulsory and universal primary education ;
- (3) rural reconstruction, including the development of village industries and improved sanitation ;
- (4) the removal of polygamy and *purdah* ;
- (5) the abolition of early marriage ;
- (6) maternity benefits and additional child and maternity welfare centres ;
- (7) unemployment and health insurance ;
- (8) the protection of civil liberties.

A resolution was passed at Conferences all over India this year expressing the hope that women would be given chances of association in the administration of both the Centre and the Provinces in the new constitution, especially in the Departments of Health, Education and Labour. Meanwhile women are serving on Municipal Councils, District Boards and Magistrates' Benches in every part of India, and are making their weight felt.

Perhaps the greatest service they are rendering their country is the stand they make for communal unity. No one has recognized this more than His Grace the Archbishop of Canterbury, a member of the Joint Select Committee, who, speaking in the House of Lords last summer, said :

There are those who say that more than we think the future of India lies in the hands of its women. I think that it is most remarkable that the entry of these educated women into public life in India should be marked by their impatience and resentment of communal dissensions. . . . I believe that . . . by the entry of these new forces the taint of communalism may ultimately be removed.

The organized women of India were greatly adverse to the principle of the reservation of seats in the Legislatures, but when it was realized that these were to be on a communal basis their indignation knew no bounds. All over India women protested against "the poison of communalism" being allowed to enter their ranks. Unfortunately the Government held that the Communal Award prevented them from acceding to the women's demands for joint electorates and no reservation of seats, but there is no doubt that this decision will deter many of the finest women from entering politics, and from standing for election. They will instead devote themselves more than ever to practical social work for the uplift of their country. The needs of the villages and of the ninety per cent. of the people of India who live in them in great poverty, are deeply felt by women workers, and many of them are co-operating in Mr. Gandhi's great

campaign for the villages or in Government schemes. Many are undertaking still more difficult work among "Harijans." An account has recently reached me of a tour undertaken by one of the finest leaders—Mrs. Brijlal Nehru—who went in the fierce heat of May to plead the cause of the depressed classes in South India. Herself a Brahmin, she presided over the All Kerala Temple Entry Conference, and said in her presidential address that "purity resides in the heart and not in birth, profession or colour or position. If nowhere else we must learn to behave as equals at least in the presence and in the House of the Lord."

It will be seen that Indian women are bringing to their movement a sense of spiritual values that is typical of the East, and they are carrying on their work with religious fervour. This is how one of them expressed it not long ago :

We have to battle against apathy, prejudices and ignorance, but there is within us now a passion for reform which I like to think has been kindled at an altar where burns the flame of love for God and man ;

and another, speaking at a recent conference, said that if as women they went into politics they must go in

with the idea of purifying and elevating them to a higher and spiritual standard and bringing back the vision to the men, otherwise it would be fatal for us to join in the struggle and go down into the mirk and dirt of politics. I want women to remember that our aim is to bring the Kingdom of God on this earth.

The women in the movement may be few compared with the masses in India who are ignorant and apathetic, they may be inexperienced, sometimes intolerant, and liable to mistakes, but if, as I believe, the quotations I have made are typical of the spirit that pervades the movement, then not only lies therein the greatest hope for India, but it may lead the world in the paths of righteousness and peace.

MELANESIA

BY THE BISHOP OF MELANESIA *

“ WHERE exactly is Melanesia ? ” That is a question I have had to answer quite often during these few months I have been on furlough, and one I often meet with on ship-board. Melanesia is the name given to those groups of islands in the south-west Pacific which run in a line about 2,000 miles in length more or less parallel to the Queensland coast, but at a distance of some 1,600 miles from it. In the northernmost portion of that line are the new Hebrides, the Banks and Torres Islands, with a reputed native population of about 60,000. In the centre, Santa Cruz and outlying islands such as Vanikoro, Tikopia, the Reefs, together with the much larger and more important Solomon Islands, have a population of just under 100,000. In the north, the Mandated Territory of New Guinea, consisting of a large part of that big island (not Papua, which is the sphere of influence of the Anglican diocese of New Guinea), New Britain, New Ireland and other islands—with an estimated population of at least half a million people—has in comparatively recent years been included in the diocese of Melanesia. “ Melanesia ” means “ the black islands ” or “ the islands of the black people,” in a way a misnomer, for not many of our people are really black except some few in the Western Solomons. Some think of Melanesia as meaning islands where many black deeds were done in the last century by “ black-birders ” and others who came to seize such wealth as the islands possessed—human (for work in the sugar plantations of Fiji or Queensland) and material—often

* The Rt. Rev. W. H. Baddeley, M.C., D.S.O., has been Bishop of Melanesia since 1932.

practising the most revolting wickedness. The islands themselves might rather be called "emerald isles," covered as they are from shore to shore with thick bush of all the shades of green.

It is unnecessary here to do more than refer to the history of missionary work in Melanesia, from the earliest visit in 1849 by Bishop Selwyn of New Zealand, through the ten years of the first Bishop of Melanesia, Bishop Patteson, who died a martyr's death in 1871. He had worked hard during that short period in establishing a central training school for lads chosen from different parts of the islands, who, after being taught by him personally, returned to their own districts as teachers and witnesses among their own people. Bishop Patteson's memory is still treasured in hundreds of Melanesian homes. Since those days, under Bishops John Selwyn, Cecil Wilson, and others, largely assisted by white priests, laymen and women, the work has gone on, and to-day a native church in Melanesia is being served by a native ministry of some fifty priests and deacons and some six hundred native teachers.

A British Protectorate was established in the Solomons and Santa Cruz in the nineties of last century. A few years later a Condominium government (a joint government of Great Britain and France) was set up in the New Hebrides. From time to time very caustic criticisms have been made of this latter administration : but it is the form of government, and not the administrators, which invokes criticism. In outposts of Empire misunderstandings at times there are bound to be. The conditions of climate, of lack of ready communication, of limited resources of men and money, are likely to occasion difficulties. But in no part of Melanesia is there justification for an opinion often popularly held that missions and governments are hostile one to the other. Both administrator and missionary are there because they are sent : both are there for the welfare of their "weaker brethren" ; both are there to exercise a trusteeship until such time as the peoples of these islands are able to become (as certainly

already within the Church they are becoming) partners in the commonwealth of empire and in the fellowship of the Church. Meanwhile the ready co-operation of governments and missions is essential for the welfare of these peoples. Wise administrators recognise this and do much of their work through the agency of the missions, who are in much closer touch with the people than governments can hope to be. By means of grants in aid for the maintenance of mission hospitals, by regular gifts of medical supplies, governments are able to provide for the physical welfare of the people of these scattered islands in ways which are impossible through their own limited personnel. It is true that at present little or nothing is being done by the administrations in the New Hebrides or Solomons to assist education. We of the Anglican Church have some 500 village schools in these territories ; three large central boarding schools for about 400 lads ; two such schools for 100 girls, the future wives of our village teachers and clergy ; an experimental farm-school whereby we hope to raise the standard of island agriculture ; and two central colleges for teachers. The cost of maintenance of these institutions falls almost entirely upon mission funds. Admittedly the standard of teaching in the village schools is low, and yet surprisingly high when one realizes the limitations of equipment and training of the teachers. In the central school the standard is rapidly rising, and we hope soon to have a good nucleus of reasonably well-educated young men as teachers and clergy. There is a growing demand for English. Hitherto the *lingua franca* of the central schools has been Mota ; of course in village schools all instruction has been (and will continue to be) given in the vernacular. English produces at times some good "chestnuts," as in the case of the lad who wrote "Of four football matches we have played, two we have won, and two we have un-won." And new ideas are perhaps responsible for the bewilderment of the boy who wondered how possibly the splendid little mission vessel, *Southern Cross VI*, could have been

wrecked upon her maiden voyage if only the captain had kept to the red line!—by which he meant a steamship route on a wall-map in his class-room!

Many of you will remember the sending out of that ship. His Grace the Archbishop of Canterbury, at the dedication ceremony at Greenwich in July, 1932, spoke of her as “the ship that will never return.” Some of you probably responded to the appeal that was launched to provide her successor when, three months later, she was wrecked at the moment of her arrival in the diocese. In the eighty-five years of our history, we in Melanesia have been served by a succession of ships—schooners, steamers, and now a motor vessel—to which the name *Southern Cross* has been given. The present ship, the gift of friends of the mission in England, is the seventh of that name, as I am, by coincidence, the seventh bishop. She came out to me in the islands at the end of 1933, and in each of these two succeeding years she has carried me just over 18,000 miles, across Pacific seas that are by no means always the calm, turquoise-blue tropical seas, lapping the sandy shores of coral islands, of which one reads in story-books! She is the great link between the scattered island communities, binding into one the Church in these many islands. She is a link between the Church in Melanesia and the Church in this old country of ours, whose gift she was. She takes me hither and thither, landing me in her whaleboat on open beaches through the breakers or in many little harbours or river-mouths, as I go about my work of oversight and encouragement of isolated white or native priests and teachers, or on my visits to our women workers in their island dispensaries or district schools. She carries stores to white stations: she collects from outlying islands lads and girls chosen for a course at a central school; she takes clergy and teachers to their new headquarters; she brings in the seriously sick for treatment at the central hospital. Rightly is she called by our people “Akanina,” “the ship of all of us.”

Space will not permit of my writing of life at the central schools, happy centres of hopeful young lives ; of the daily work of missionary priests or women workers ; of the work of the mission hospital on Mala in the Solomons, the building of which was made possible by the munificent gift of a Kent lady, whose father many years ago was the captain of a man-o'-war who saw much service in our seas ; of district dispensaries ; of the great opportunity (and responsibility) that is ours at the moment, if funds permit, to minister to some 400 lepers, uncared for, turned adrift often from their villages, wandering about, spreading perchance their loathsome disease ; or of the work of our mission printing press, which for years has been printing portions of the Scriptures, parts of the Book of Common Prayer, booklets written by members of the staff in more than twenty different languages in order that our people may worship in their own tongues. Nor can I write of that wonderful movement of the Spirit in Melanesia whereby there has been put into our hands, as a great missionary agency, a body, now more than one hundred strong, of native "Brothers," lads living under the three-fold vows of poverty, chastity and obedience, that they may give themselves without reserve to the extending of the Kingdom of Light in the remote recesses of the bush or on isolated lonely islands.

But I must say something of our work, our hopes, in the north, in parts of the Mandated Territory of New Guinea. During the time of the German administration much missionary work was undertaken in most of the islands, and in some areas on the mainland of New Guinea by missions of other churches. But they by no means covered the ground. Much still remained to be done, and it seemed but fitting that in a territory now to be administered by a nation within the commonwealth of the British Empire the English Church should take some share in the work of evangelization. As a first step chaplaincies to the white communities were established at Rabaul (the seat of the Administration) and in the

goldfields of New Guinea, where since 1927 in centres on the coast at Salamaua and Lae and at Wau and elsewhere in the fields themselves, an ever-increasing number of white men have made their homes, brought hither in government service, in search of gold as individual prospectors, or in the employ of one or other of the gold-fields companies, or by the splendidly equipped and efficient airways companies. Then, with the ready goodwill of the Methodist and Lutheran Churches, definite missionary work was begun among the peoples of the south-west end of New Britain, hitherto untouched. This work among some 30,000 quite primitive people is now rapidly developing ; schools have been established ; itinerant white missionaries are being reinforced by native teachers and Brothers ; two launches are at work along the coasts ; and very shortly a women's station (with school and dispensary) is to be established.

Now comes a call to new and bigger fields. You will some of you have read of the recent discovery in the heart of New Guinea of peoples to the number, it is believed, of at least 200,000, whose presence has been hitherto unsuspected, who have had no previous contact with the white man.

There are some folk who wish the government to circumscribe this new area, to keep it "closed," a kind of preserve where government administrators and anthropologists alone may enter. With the former, when and where we are met with goodwill and understanding, we can be invaluable fellow-workers on behalf of these simple folk ; from the latter we may learn much that is most useful in our work. But we can yield to neither the sole right to work among these peoples. Indeed it is already too late for the door to be shut. Men are pushing into the country in search of material wealth ; missionaries are entering to claim that "human" gold with which the City of God is to be built. Scientists seek to further human knowledge of the origins and characteristics of races ; the Church seeks, by Divine command, to make

known to these races the knowledge of the love of God, their Creator and their Father. Governments seek to establish control that life may be preserved and an ordered society allowed to develop ; the Church seeks to show these peoples "the Way" in which alone life can be lived in all its fullness.

So we have made our preliminary plans to begin work in one part of this great new field. There will be no competition, no overlapping ; the field is big enough to embrace all.

Not many months ago I made my way into a heathen village in the heart of the bush of one of our biggest islands. It had not, I believe, been visited before by missionary or official. It was a small village of miserable, squalid hutments of leaf and bamboo. The village "street" was a midden in which wallowed a dozen or so of fat pigs which from time to time freely wandered into the houses. Near the entrance to the village squatted half a dozen men, their naked bodies covered with filth, their eyes hard and staring, their mouths oozing with the thick red mixture of betel-nut, lime and saliva. There was no response to my attempt at a cheery greeting, and I passed on. From a hovel came the whimpering of a child, and when I went in and my eyes became accustomed to the gloom I found a child of about two years old lying on the ground. I went forward to pick him up and then realized why he was so lying. Twenty or more great flies rose in a cloud from a big ulcer that had eaten away one of his buttocks. In the next house a filthy woman, herself covered in sores, was feeding at her breast a baby whose whole body was a mass of sores, and in his stomach was an open wound of at least four inches, the flesh just eaten away by an ulcer. I went back to the men squatting by the stile ; through my boy interpreter I talked to them kindly but firmly. I asked if they cared nothing for their children, if they could not get down to the coast to some mission or government station for medical help. At first no answer : then a hostile stare, a contemptuous

spitting : " They don't matter ; they don't count ; they die."

In spite of assiduous government effort and the never-ceasing round of missionary work, there are still many such villages even in so-called controlled areas, villages where the old indifference to human suffering still prevails, where life is cheaply held ; villages where fears and tabus still encompass men's lives by night and by day ; villages where man and women and little children still sit in the darkness of death.

To them we are sent by Him Who came that they might have life and have it abundantly.

THE EZHAVA MOVEMENT IN TRAVANCORE

By T. G. STUART SMITH *

THE Ezhavas or Izhavas (pronounced something like "Yirawas") have been variously described as a middle-class Hindu community or as the leading community among the depressed-class Hindus. They themselves resent being grouped with the depressed classes, for a wide gulf separates them from the outcastes. But they have been depressed in the sense that they have been denied many of the religious, educational and social opportunities which high-caste Hindus have enjoyed. According to the last census figures the Ezhavas in Travancore alone number 869,863. They are also to be found to the north of Travancore in Cochin State and in British Malabar, where they are known as Thiyas. They are supposed originally to have immigrated from Ceylon.

The Ezhavas are an industrious community. Some are thriving, others rather poor. Their main occupation is the cultivation of the coconut palm and the manufacture of its products, especially coir yarn. In 1930 (the last year for which figures are easily available) this coir yarn industry was responsible for more than one-sixth of the total export trade of Travancore. But many Ezhavas have now taken to agriculture, a number of them are doctors and lawyers, while some hold positions under the Government as judges, magistrates, or police inspectors. The Travancore State Manual describes the Ezhavas as "an intelligent people." The percentage of literates among them is 42·7, and is higher than the general average for the State. But in spite of their education and culture,

* The Rev. T. G. Stuart Smith is a missionary in the diocese of Travancore.

and in spite of their economic position, they have been deprived of some of the elementary rights of citizenship. As recently as April, 1936, there were twelve educational institutions which were not open to them. In some places public tanks, wells and rest-houses were closed to them. Hitherto they have been denied admission to the temples used by the high-caste Hindus, and this deprivation probably accounts for the absence of a strong religious tradition among them. However, they have some religious traditions and even temples of their own.

The spread of English education and the growth of communal consciousness have not been without a reaction upon the Ezhavas. In the words of a leading Hindu officer in the Government of Travancore, "The Ezhavas took the lead in organizing an internal association, called the S.N.D.P. Yogam, for their own improvement. They were soon followed by other communities. . . . As might naturally be expected, the early attempts of the Ezhavas at self-improvement were looked upon with disfavour by the members of the orthodox Hindu community, and at first they threw obstructions in the way. But the persistent and tireless efforts of Sree Narayana Guruswamy, the spiritual leader of the Ezhavas, coupled with his great organizing capacity, enabled him and his disciples to overcome all initial difficulties and pave the way for the establishment of the S.N.D.P. Yogam, which, with its numerous branches working in different parts of the State, watches the interests of the Ezhava community and works for their social, moral, educational, material and political advancement." The Yogam or association which is referred to is the Sree Narayana Dharma Paripalama Yogam, and is so called after the Ezhava leader (also referred to), Sree Narayana Guruswamy, who died some years ago. It is generally known by the letters S.N.D.P., and has under its control some schools, ashrams and temples. In Travancore the S.N.D.P. has four hundred and ninety-six branches, which are fairly well conducted. The Ezhavas are thus a well-organized community. The

greatly revered Ezhava leader, Sree Narayana Guruswamy, originally leaned towards orthodox Hinduism. He organized a band of Sanyasis (wandering holy men). He established a Sanskrit college at Alwaye. Later on he became more and more cosmopolitan in his religion and thinking. He took into his ashram men of all castes lower in rank than the Ezhavas. He declared : "Whatever religion it be, man must be bettered," and "There must be one caste, one religion, one God."

In recent years the Ezhavas have come increasingly to feel that Hinduism has been responsible for most of their troubles and that there is no future for them in the Hindu fold. They have often talked of leaving Hinduism and embracing some other religion, Christianity being frequently mentioned as the religion which would be most likely to give them the best opportunities for development. Actually during the last hundred years a few thousands of Ezhavas have become Christians, and the vigorous and not unsuccessful efforts of the early C.M.S. missionaries to gain fair treatment for their Ezhava converts are still remembered with gratitude. Since that time there has been a slow but steady influx of individual Ezhavas into the Church, though, because nothing in the nature of a mass movement had occurred among them, Christians began to feel some doubt about their often expressed intention of giving up Hinduism. Uncertainty about their religious future has also brought representatives of other religions and causes on to the scene in attempts to win them. For some time a Buddhist mission has been working among them and the Ezhavas have quite seriously considered the claims of Buddhism. Atheistic propaganda has been rife and many of the young Ezhava men have fallen an easy prey to this teaching. They have been led to believe that religion is an obstacle to progress such as they desire, and that they will accomplish their purpose best without a religion. More recently there have been strong efforts by Sikhs and Moslems to draw the Ezhavas into their respective religions. A few young Ezhavas have

been converted to Sikhism, and others may follow. Some appear to be attracted by the solidarity of Islam, but the backwardness of Moslem women is likely to prevent a general move to that religion. It should be added that there have been attempts by a section of Roman Catholic Syrian Christians to draw them, but these attempts have failed—chiefly, an Ezhava has said, because there is too much in Roman Catholicism which reminds the Ezhavas of the Hinduism of which they desire to be rid.

The purely political alliance of most of the Christians in Travancore with the Ezhavas and Moslems (who are relatively small in numbers) for the purpose of securing better representation in the legislature and in the public services, may have helped to create in the minds of Ezhava leaders a sympathetic attitude to Christianity. At any rate, a number of leaders have been advocating that their people should embrace Christianity. Of the various Christian denominations which they might join, the Church of India, Burma and Ceylon, largely supported by the Church Missionary Society, seems to appeal most to the Ezhavas. Although it has not in India the venerable antiquity of the Jacobite (Orthodox, as they prefer to be called) Syrian Church, nor the indigenous character of the Mar Thoma Syrian Church, yet it is probably better organized. Moreover, there is in the minds of some Ezhava leaders the unfortunate and mistaken idea that because this Church has some English missionaries and is bound by many links to England, it would be able to exert effective influence in support of Ezhavas who might be subjected to petty persecution. Early in 1936 the writer was present at a private meeting in which some influential Ezhavas definitely intimated to the leaders of the Church of India in Travancore their wish that their people should embrace Christianity as members of this Church. Their spokesman, a greatly respected former editor of an important Hindu daily paper, outlined the circumstances which had led to this meeting, and frankly

stated that the motives which prompted him and his colleagues were in the main social. But he added that they were profoundly attracted by the personality of Jesus Christ, and expressed their readiness to receive instruction in the Christian faith. The leaders stated then, as they have stated on other occasions, that they would wish their community to act as a body in this matter. They have conducted meetings in many places and advised their people to become Christians. At the great Maramon Convention in February, in the presence of more than 20,000 Christians, one leader declared that he would become a Christian even if he were the only Ezhava to do so. The leaders of the Church have recognized in the opportunity a clear call from God, and in consultation with the leaders of the Mar Thoma Church and the London Missionary Society (who occupy the field in South Travancore) are seeking to obey the call. It is realized that, whatever the ideas of the Ezhavas may be about joining a particular branch of the Church, this is a situation which can be met by no one branch of the Church alone. There could hardly be a more cogent case for co-operation between the various Christian bodies than the position before the Christians of Travancore to-day.

Since the writer left Travancore at the end of March there have been further developments. The caste Hindus have awakened to the danger of the secession of the Ezhavas and are making vigorous efforts to avert it. They have secured a proclamation granting the removal of most of the disabilities under which the Ezhavas laboured. It is said that this proclamation has done much to satisfy the aspirations of the Ezhavas. But at a large gathering of Ezhavas early in May there was a unanimous decision to renounce Hinduism. No decision, however, was taken with regard to their future religion, and it seems to be left to individual groups to decide this matter for themselves. Keen evangelistic work is going on in many parts, and intense Moslem and Sikh activity continues. The situation may be summed up in St. Paul's words : "A great

door and effectual is opened unto me, and there are many adversaries."

In order to gauge the magnitude of the task which confronts the Church in Travancore, we must understand its character. The Mar Thoma or reformed Syrian Church numbers about 142,000. Although some of its members are wealthy, this Church has usually been hampered by lack of money. But the Church shows signs of real life and carries on much splendid work. As an immediate response to the Ezhava situation, a hundred young volunteers were quickly enlisted for evangelistic work. This Church shares the suspicion with which all the Syrian Christians of Travancore are regarded by the depressed classes on account of the caste prejudice which has existed for many centuries among the Syrians. This stigma is gradually being removed. The London Missionary Society has work in two language areas in South Travancore. The Ezhavas who come within its field all belong to its Malayalam-speaking area, and its Church in this area is poor and weak in Indian leadership.

Although, therefore, co-operation is essential, the main weight of responsibility in facing this great opportunity will have to be borne by that section of the Church whom the Ezhavas have directly approached, the diocese of Travancore and Cochin in the Church of India, Burma and Ceylon. The total membership of this diocese is less than 85,000. About one-fifth of its members are descendants of Syrian Christian families. There is a high standard of literacy among them, and hitherto a large proportion of the clergy and lay workers in the diocese have been drawn from the ranks. In addition to these "Syrians," as we call them, there are a number of converts from the higher castes of Hinduism and a very few from Islam. But approximately three-quarters of the baptized Christians of the diocese are drawn from the depressed and outcaste classes. They are poor, often nearly starving, and largely illiterate. In many cases their moral standards

are low, and lapses into sorcery and adultery are not uncommon.

The present Bishop in Travancore and Cochin is the Rt. Rev. E. A. L. Moore. There are two experienced and able Indian archdeacons ; there are three ordained missionaries, all of whom are attached to institutions ; and, excluding the wives of missionaries, there are eight women missionaries, three of whom are in institutional work. All the missionaries work under the diocesan constitution, according to which the work of the diocese is controlled by the diocesan council through its standing committee and its boards. On these bodies there is a large majority of Indian members. Travancore has felt the economic depression as severely as any part of the world, the price of all its chief products, coconuts, rubber, tea and pepper, having fallen badly. Unemployment is widespread, and Church members have been unable to pay their dues. This inability, together with diminishing grants, has forced the diocese to face in its budget this year a deficit equivalent to £1,300. All this seems to point to retrenchment at a time when God is clearly calling us to advance. But the Church is making a determined effort. Members of many local congregations have been visiting Ezhava homes. Retired doctors and judges, as well as many humbler folk, have engaged in evangelistic work, in some cases for the first time, and have been thrilled with the possibilities. There has been re-arrangement of workers so as to make possible the opening of new work in the most promising areas. For three days in April a camp was held for Ezhava leaders. About a dozen leaders attended, and addresses were given by the bishop and by some leading Indian clergy and laymen. An Indian clergyman has been partly freed from parochial duties in order to direct the work. It is realized that the greatest need of all is for the Holy Spirit to touch the hearts of the Ezhavas, and a special call to prayer has been issued by the bishop.

But the Church in Travancore can hardly be expected

to cope with the situation alone. The Ezhavas have no very high moral tradition and very little apprehension of the real meaning of Christianity. If standards are not to be lowered, careful instruction and patient shepherding will be needed. This work cannot be entrusted wholly to voluntary workers, who have not the necessary training and experience. Certainly the number of Indian clergy and teachers, already at a minimum, will have to be increased. Possibly there may have to be an increase in the missionary personnel. This will mean more money, and the local Church will not be able to find the whole of the extra amount required. Travancore is bound to look to the Western Church for some temporary additional help in a situation which holds quite tremendous possibilities for the spiritual future of India. Nor is money the only need. In order that there may be a great release of spiritual power in the Church of Travancore, and in order that the Ezhavas themselves may be touched by the Holy Spirit, so that they feel deeply their need for the salvation which is in Christ, there must be a great volume of earnest and regular prayer. And one of the main purposes of this article is to make it possible for Christians in England to pray with understanding of the needs and possibilities. It is hardly possible to estimate how great may be the effect not only upon Travancore but upon the rest of India if such a large, coherent and intelligent community as the Ezhavas can really be brought to the feet of Christ. The call which has now come to the Church of Travancore is a call to the whole Church of Christ.

CHRISTIAN EDUCATION AND THE LIFE OF THE AFRICAN CHURCH

By J. W. C. DOUGALL *

FROM a study of missionary literature it would seem that the centre of interest has shifted from the missionary society to the indigenous or so-called younger Churches. Education occupies such a large place in the programme of modern missions that it becomes essential to relate it directly to the upbuilding of the Church. To do this we need to know, in the first place, what we mean by the Church. If we think of it as an organization for the holding of services on Sundays or even as a group of people whose bond of union depends solely on a common religious experience and expression, we shall find it difficult to attribute to education any primary importance for the health and strength of the Church. If, however, we think of the Church as a fellowship of those who love the Lord Jesus and are committed to a common outlook on life as a whole and to a common adventure of living together in such a way that God's Kingdom may be realized in and through them in their natural human associations, then education claims a place in the very forefront of the Christian mission. We must try, therefore, to think of the Church as both a worshipping and a working partnership. Its work is by no means confined to "church work" but includes inevitably any and every variety of the world's work (and play) which Christians can naturally and profitably

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undertake in common. The Church's life is hid with Christ in God and yet that Life is to be seen and touched and realized in the common things which every society has to undertake to maintain its material existence. The Church is indeed a peculiar people, a holy nation, partly here and partly beyond the veil, but, so far as its unity and missionary success is concerned, it is a group of African fathers and mothers and children, peasant-farmers, labourers, shop-keepers and school-pupils, inspired and guided by a few clergy and teachers.

The way this society lives depends on education. There is here no contradiction of the power of God or the necessity for spiritual change of heart. But its life and fellowship rest on daily habit through the whole range of life and livelihood. The Church is strong when all the relationships among its members and with its neighbourhood are converted to Christ, that is to say, when it is a fully human community and not merely a religious one. The Gospel may be announced by the evangelist, but its meaning cannot be realized except through the schools, and not even there unless they are deliberately aiming at a common life on a higher plane. The Church has a body as well as a soul, and its life is largely spent in eating and drinking, working and sleeping, marrying and giving in marriage. It is through this work and play and obligation and appreciation that each member makes his response to the Father's love and plays his part in the family.

All this is very obvious, and yet we are constantly tending to overlook it. The reminder is all the more urgent in African conditions because the school has a larger part to play than in Europe, and the African society in which the Church is planted has still a great deal to encourage and support us in such an outlook. The Church in Africa is yet a much more inclusive community than in England. By the separation of distance and specialized occupation its members in the home country have often some difficulty in realizing their community. For many Christians the Church only exists when they

meet for worship. That is and should be the centre of fellowship, but it is often a centre without a circumference. Its clubs and societies struggle bravely to bring people together who have very little in common. Their knowledge of one another, their candour and openness, their consciously realized obligation to each other, may not be higher than those existing in other societies and clubs in the neighbourhood. The African Church, on the contrary, is a visible community, bound by very strong natural ties. In health and sickness, in family life, in planting and harvesting, its members are directly related. They have the same contemporary experience. They form a neighbourhood. They possess a very strong local unity, and as we shall see, the ties existing between them in their natural human groupings supply a great deal on which the Church can build. So that there is yet a great opportunity to make the Church the parent body, the centre of life in a district whose unity is expressed and confirmed in many forms of material and social combination.

Christian education, in the sense used here, is firstly a medium of revelation. We have to look past subjects and syllabuses and to remember that the chief business of education, as Sir Percy Nunn reminds us, is to encourage loves. For the English child one thinks first of literature, music, or natural beauty as the objects of appreciation. These are beyond the reach of the majority of African pupils, but there are other elements in their own environment which the school can truly represent as worthy of abiding appreciation. The first of these is to be found in the processes of nature with which they are already familiar. Here a sense of the marvel and mystery and unity of life has to displace both magical and utilitarian conceptions. Nature study need not be less scientific because it appeals to the imagination. The teacher whose eyes have been opened is always something of a seer, and good nature study is akin to religion, for it affords an entrance to the daily sacraments of God's handiwork. As has been

pointed out most cogently by Mr. Hammond,* science-teaching which makes no appeal to the sense of beauty and value may communicate knowledge of a kind, but it does little to increase the richness of life, nor does it win from the pupil any deeper consent to its discipline and method.

The other element one would like to stress is the interpretation of the human group of which our pupils are members. Both Governments and missions in Africa have repeatedly agreed that "the life of the pupils is the unifying factor of the curriculum," but we are still a long way from the full realization of what this means. The understanding and development of the natural environment is not likely to be overlooked, but what of the human environment? Since fathers and mothers and kinsmen and chiefs occupy such a place in the life of our African boys and girls, it is time that education devoted itself to a study of what they are and do and what are the right attitudes and obligations towards them. Any study of the Bantu family and of clan and tribal relationships and manners would give the African pupil a sense that God's creative wisdom has been very busy in his own country. "The reality of life for the African is still found in the region of the soul—in the relations, that is to say, not of men to things but of men with other men. The organic unity, characteristic of African society in which men are bound to their fellows in mutual responsibility, belongs to God's plan for human life. It is the truth of man's existence which the West has forgotten, to its own immeasurable loss." † If this is so, why do we leave this study, which is cultural in the deepest sense, to a few institutions of learning where courses on Bantu law and custom are provided? Those responsible for the building up of the Church cannot escape the challenge that they are either increasing the

* "Fact and Feeling in Colonial Education," *Health and Empire*, December, 1935, and extracts in *Overseas Education*, October, 1935

† *The Remaking of Man in Africa*, Oldham and Gibson, page 54.

force of the innumerable agencies of disintegration or else they are providing a new and stronger basis for the ties that already unite person to person in African society. Books like *Man of Africa*, by S. Ntara, show the type of literature that could be used in African vernacular schools. We still have teachers who have a sympathetic understanding of the regime which is passing so rapidly. It should not be left to chance whether African boys and girls grow up to feel themselves superior individualists. It is for the Christian schools to see that the customs of mutual helpfulness and obligation are treated on the same thought-level as any of the subjects which aim at a mastery of the material environment.

In this connexion, also, we need a candid and healthy treatment of the hygiene and physiology of sex. It must make a lot of difference to the attitudes of boys and girls to their parents and to each other that they should have from a good teacher the understanding of the place of this instinct in society. They should understand something of its power and beauty and its fundamental connexion with the deepest satisfactions of home life and the health of Church and community. The Church as the household of God is made up of households, and they depend for their cohesion and joy on the right direction of the sex instinct. At no other point in African society to-day is there a greater need for the application of thought and courage. Here again preaching is futile without careful, honest education ; but, taken aright, nothing leads more directly to a sense of the sacredness of the whole mental and physical life.

The boarding school with a missionary staff is itself the medium of God's revelation of Himself as personal. The men and women who live in daily contact with African boys and girls do actually, by their care and concern for individual lives, reveal the love of Christ. Still more does the best type of school community, with its links with the past and its absorbing all-inclusive fellowship of learning and living and serving, reveal the

nature of the Church in the Will of God. Nothing human is alien to this kind of education. Informally and spontaneously it covers every range of interest and duty. When all this vital day-to-day experience is gathered up and presented to God in worship, He becomes the Eternal Present Who is actively concerned with every aspect of work and play outside and inside the school.

So much for the Christian school as the medium of God's revelation. The school, however, has to look forward and to prepare pupils directly for the life in which they are to fulfil themselves. We are not interested in turning out efficient clerks or artizans, or even farmers as such, even if they are communicants of the Church and preserve a reputation for respectable behaviour. What we are interested in is the growing-up process of those who are to be active members of a society that is both divine and human. We have already noticed how much there is in African society to provide these tasks and opportunities. Let us then look at some of the successes of new educational systems and see what they can teach us. In Russia to-day we read of a vast people imbued with an almost mystical faith in scientific education. But the fruits of education are common property. The student does not forget that he is still a worker or farmer. While he is at school he is taking part in mass cultural movements for the conquest of illiteracy or the spread of technical discoveries. "We are only temporarily at school" is the statement of one of these boys. The student is caught up in a tremendous wave of enthusiasm for the re-making of the physical environment, and, in taking part in what he feels to be a magnificent campaign, his outlook on the world and his conception of the purpose of his own life is formed after the pattern of what they are calling "the new humanity."

We ask why it should be left to a scientific materialism that repudiates religion to tap the deep sources of moral enthusiasm and devotion. If Christian education fails here is it not partly because, for all our professions, it

does not yet consist in the doing of the things we talk about? It is still abstract rather than personal, knowledge rather than action, individualistic rather than social. However, there are signs that this is not uniformly true. In one school I know the boys spend the largest part of their agricultural periods at their own homes. They get a part of the family garden. There they plant so many coffee trees a year and cultivate a certain area under food crops so that, at the end of their course, they have a small farm ready for development. At the same time this is done under the eyes of their parents; and the old folks, no less than the children, are learning to take part in the venture. All of us know boarding schools where there is the same sense of belonging to a community and serving it. In one school it has been the custom for years that the boys form a voluntary Sunday School training class, and week by week they go out with carefully-prepared lessons to take classes in the poorest sub-grade schools. In the case of other schools the boys are busy from beginning to end of their holidays in teaching games and songs and hygiene lessons in the villages. Instances can be multiplied, and yet many schools do not yet realize that this is education of the finest type. We might with great advantage think of every Christian school in terms of a training school for teachers. It is an axiom that the teacher is trained by teaching. His whole vocational training is dominated by the fact that he has a skill to learn and that this is to be used for the benefit of his village and people. While we often expect too much of him and ask that he will repudiate any financial gain for himself, do we not ask too little of our boys and girls in the day and boarding schools? If, with them also, learning and doing were alternated, if they worked at home as well as in school, they would be using knowledge as they got it and their skills would be regarded as talents entrusted to them for the service of their people rather than for private profit.

We have been thinking exclusively of boys and girls

up to this point. It is clear, however, that the Church and mission are increasingly responsible for the systematic education of adult Africans and that they cannot really embody new Christian conceptions and responsibilities unless the older generation is being taught as well as the younger. The opportunities for this kind of education may be illustrated by two examples from one's own experience. On a visit to a local mission the writer noticed a simple building of finely-cut stone standing in the middle of a banana garden. The missionary was told that this was a chapel built entirely by the local people, who wanted a place for morning and evening prayers for their families. They had the help of a trained mason. No money was asked from the mission, in fact it was a quite spontaneous effort and the missionary had never heard of it till that moment. He was told that there would soon be others built like this for family prayers. At another mission the Jeanes teacher, who is also Church elder, has been instrumental in the erection of a small co-operative shop and store. The local chief has headed the list of share-holders. When the writer saw it last the society was busily buying most of the maize in the neighbourhood. It was harvest time and the maize was very plentiful. This was bought not with a view to large profits, but in order to have plenty to retail at a moderate price when food began to run short and the demand price would otherwise be high. It would be quite wrong to say that the first illustration involved the Church more than the second. At a time when we lay so much stress on the principle of paying for what you get we are apt to lose sight of the corollary that you don't work except for pay. It is the task of the Church to show how voluntary labour can be a means of strengthening the personal bonds in African society, and how the knowledge and skill now made available through education can be used to serve the community and the Church alike. Many new forms of social cohesion are needed if African society is not to go to pieces. Economic

co-operation has proved to be most difficult for the African because it is a temptation to profiteering. Co-operative societies show how this temptation can be avoided, and in so far as they teach thrift and partnership and mutual responsibility they are most deserving of the Church's interest and support. They provide, in fact, one of the most necessary forms of Christian education.

The building up of the Church in Africa seems to depend on three things chiefly: Christian homes, a Christian rural economy, and schools where there exists a fellowship of teachers and pupils, the older serving the younger, the friendly helping the lonely and the whole imbued by a lively sense of obligation to the community outside. At all costs we must avoid the separation of the Church from the whole natural life of the people. If better houses, better gardens, the improved status of women and the more enlightened care of children are essentials to an improved African society the Church must take the lead in these matters, not by talking about them so much as by using every organic link and association to create organizations of mutual help. We do not ask that the Church should undertake all this training and organization, but it can initiate and be vitally related to all such movements. By giving them a religious sanction on the one hand, and by informing them with an unselfish motive on the other, the Christian fellowship will become not a society of well-dressed individualists, but a worshipping people building itself up in love not only within its own brotherhood, but in helpful relations to those yet outside.

THE TRAINING OF THE MINISTRY IN BURMA

By THE BISHOP OF RANGOON *

THREE is nothing new in saying that it is the business of the Church abroad to build up and gradually supplant a European ministry by a native ministry. What is of interest is to see how the process is going on in different parts of the world. Once, the picture of winning Burma for Christ was of an ever growing band of missionaries spreading over the country. Now our picture is of a band of Burmans, Karens and others on fire for Christ under their own leaders winning the peoples of Burma. Even "winning Burma" is too much a geographical way of expressing the objective. Is not the aim rather to gather out of the peoples of Burma a fellowship of converted men and women to be used by God at any point in the world's battle front? Long before all Burma is converted to Christianity, Christians in Burma will be playing a part in the conversion of India and China. At all events the call of the hour is for native leadership.

Training native leaders for effective evangelism involved for us a raising of the standard of the native ministry. About five years ago at a Diocesan Council the usual course of routine business was interrupted by the intrusion of a subject not mentioned on the agenda paper. The speech of the missionary who rose to propose the motion was short, earnest and effective. A wave of satisfaction passed over the Council. Here was something to which all could agree, which gave unity and shape to our diverse plans, and self-evident as it seems now, came to us then

* The Right Rev. G. A. West has been a missionary in the Diocese of Rangoon since 1920 and bishop since 1935.

as a discovery. The proposal in brief was that the standard of the native ministry should be raised to the highest possible level by making the training of the native ministry the first concern of the diocese, and that appropriate steps be immediately taken to give effect to this central aim.

Out of all the competing calls of our very varied work here was a piece of work which could claim special attention and support, and around which other work could eventually be grouped. Here was the one piece of work to which priority could without question be given. Whatever else had to be sacrificed in hard times, this would remain ; whatever had to be left undone, this at any rate would continue ; whatever else had to be stinted, this at all events must be treated lavishly—lavishly not merely in regard to buildings and staff, but in regard to the Church's love and prayers.

Perhaps this would be extravagant language to describe the work of a theological college in England. But apart from the need of training native leadership, the college finds that it has to do, in the building of character, some of the work done by school and university at home.

The college has already come into being. By the shores of the lovely Kokine Lake on the border of the new and beautifully laid-out university, stands the College of Holy Cross. The position of the new college was a difficult matter to decide. As the Church in Burma is growing up largely in villages, was it wise to take boys accustomed to a village standard of life and place them on the outskirts of a great city and overshadowed by a large university ? Was not the simplicity of life and peace of the country more agreeable with the aim of the college ? As one of the opponents of this urban site, may I now mention a point of view that did not then occur to me—and I think this matter is worth pausing over as it is one which will crop up in one form or another in different parts of the East.

If the danger of sending jungle boys to urban surroundings

consists in artificially raising their standard of living and exposing them to the temptations of the city, the danger of their not being brought face to face with city life is that they remain with their sense of inferiority in the presence of sophisticated people, masked and unconquered. Clergy afraid of junior government officials will not make the type of leaders that effective evangelism requires. This matter of being "spoiled" by city life is not a valid reason for avoiding the city. If it were found that jungle students at the college in Rangoon found the lure of city ways too much for them, the remedy would be, not to change the site of the college, but to change the heart of the student. It is good for a jungle student to find that he can live amidst the amenities of civilization without being enslaved or overawed by them ; to be able to face the pagan, richer and more highly educated than himself, without self-consciousness ; to feel so sure of God as to be secure against the circumstances of position or place. If the student is to become a leader, that is a valuable part of his training.

If the decision to select an urban site for the school was a strange one, equally strange to some would be the choice of English as the medium of instruction. A piece of evidence that opened my eyes was the remark of one of our very few English-speaking Karen clergy. The meaning of much of the hymn book and prayer book, he said, only dawned on him when he came to them through English. Might it not be that not only was a knowledge of English desirable, but that English ought to be the medium of the teaching ? The difference between clergy so trained and those whose only knowledge of the Gospel has come to them through the vernacular is sufficient evidence. Most vernaculars are too poor to contain the rich New Testament vocabulary. And the language itself will become enriched as their scholars in English struggle to express in their own tongue thoughts that they have found expressed in English. Much as there is to be said on both sides, we in Burma are no

longer in doubt that even for our village priests a training through the medium of English is worth the additional cost in time and effort involved.

There is one other thing that may be said about the life of the school. We have in view not only a raising of the intellectual standard, nor even of the devotional life. It is all too possible for a student to be studying the Gospels in the class room, to be helped in the art of meditation in the chapel, and yet to have the problems of his own inner life unsolved. Nearly every student needs to be brought to face honestly the state of his own life and to be helped to such victory over temptation as he had not thought possible. The more personal work is done with each student, the more is he himself unconsciously learning to be a physician of souls. Is it not at this point, as much as in the intellectual and devotional, that we have failed our students in the past?

How does this emphasis on the raising of the standard affect the work in the field? The district missionary, for example, now finds a different type of boy coming to him to ask to be sent to Holy Cross College. Probably the boy's English standard is not high enough. He is led to wonder how he is going to reconstruct his educational ladder so that a village boy can climb it up to the English standard required for living profitably at the college. The missionary is also having to adjust his mind to welcome natives as colleagues and potential successors. Hitherto only Burmans or Karens of exceptional calibre could be so regarded. Now the normal priest will reach or rise above the standard we used to regard as exceptional. For it is not only good priests that are needed for the work of to-day, but also the foundations of a sound tradition. When once the foundations are truly laid there will come sooner or later the Burmese or Karen George Herbert to stamp the tradition with its characteristic ethos.

Few perhaps realise how different is the position of the newly ordained minister in Burma from that of the curate at home. In Burma the young deacon goes out to

an isolated village in the country where a tradition of a native ministry has not yet been laid. Torpor lies heavily over village life ; apathy broods over Christian congregations, and God-inspired effort is so easily paralysed by fear. The young deacon or priest with no experienced vicar to guide him, no brother clergy within easy reach, no books to stimulate him, no work imposed on him by necessity, is exposed to the soporific influence around him. It becomes easy to sleep in the day-time, to chew betel in the course of pastoral ministrations, to bid a young teacher take evensong on a week-night because he, the priest, feels a bit tired after digging in the garden.

If it is difficult to develop in our clergy the spirit of faithfulness which by God's grace will carry them through their ministry with their zeal undiminished, it is no less difficult to bring out qualities which make for leadership—initiative, capacity for inspiring others and holding them to the highest, judgment unperverted by fear of “what the elders will say,” alertness to seize opportunities for witness, readiness to suffer for conviction and to follow God's guidance wherever it may lead. Here are formidable demands upon our Karen and Burmese clergy. Yet if our ideal for them cannot be lower, how can its attainment be brought within their reach ? The college, however excellent, cannot be expected to achieve all this. There must be a period of training in the field between the time of leaving the college and having the cure of souls. There must be something to take the place of the initial two-year curacy at home ; and just as the college has a scope wider than that of a theological college in England, so must the probationary period of the ministry in a young church exceed in scope the corresponding period at home.

While the college was being formed there was also springing up in a jungle area a small, compact mission with a body of Christians, few in number but effective in witness, under a European missionary and three or four excellent native clergy. Here was a place that

suiting the conditions of a training curacy. Here the European missionary with his Karen colleagues had been working out in terms of local conditions the principles which lie behind the cure of souls in an English parish.

Take pastoral visiting. In pre-War England many a faithful parish priest saw to it that he was out on his round of visits before 2 p.m. At 2 p.m. in the rains in a jungle village most of the flock are in the fields up to the knees in water transplanting paddy ; at 2 p.m. in the hot weather they are mostly asleep. Then how is a visit to be made ? Mr. Bumble has been going off lately ; he is not only less regular at Church, but appears to be losing his power of witness and his spiritual vitality. What has been happening ? A visit to Mr. Bumble in his house is a signal for the household to gather round, and if you have anything of special importance to say the neighbours feel obliged to be present also. A private interview in a house on piles with not much wall is not possible. There are other practical difficulties. No amount of excellent *pastoralia* in the college will avail unless the Reverend Silvanus Boar is helped to apply his lessons to his circumstances.

Take the preparation of the heathen for baptism. Faith and repentance, Silvanus has learnt, are the conditions of baptism. Mr. Bumble's nephew wishes to be a Christian, to be done with the spirits and lead a decent life. But he cannot be said to reveal signs of penitence because he appears to have little sense of sin. Is it possible for an animist to have real conviction of sin ? Can the Spirit through Silvanus really convict Bumble's nephew of sin and bring to him the experience of forgiveness ?

Sick visiting presents problems that do not exist at home, for sickness not only threatens the patient's belief in God's goodness, but revives his fears of the potency of spirits.

The consistent life in a world of whim and caprice ; self-disciplined life in a world ruled by external pressure

of circumstances and by fear ; the courageous life—the boldness of Peter and John—when fear is not a failing but ranks with prudence—these are stiff demands to make of the Rev. Silvanus Boar.

Well, if he can have a year or two with the white missionary, with the Reverend Blue Bullock, who has been through some stiff pioneer work, with the Reverend Francis Ba Poo, a young priest with great gifts now consecrated to God, and with one or two others, he will be converting what he has learnt at the college into terms of experience.

At the end of each day they will sit on the floor round a hurricane lamp, the rain pattering on the leaf roof, and discuss the work of the day and plans for the morrow. They will forgather with the clergy from neighbouring villages once a month for worship, study and discussion of problems ; and the reality of their fellowship will be proportionate to their absolute honesty with one another and the readiness of each to hold the other up to the highest. It is in the circumstances of real life and work that a sound tradition of native priesthood will be established. Our own plans are only in the initial stage, but we believe we see the way in which to make of the ministry in Burma, if not *stupor mundi*, yet an instrument which God can use for fashioning His Church.

Missionaries from time to time ask themselves how far their work is going to stand the test of time. The story of missions in India contains the salutary truth that it is possible for a mission numbering thousands of converts completely to disappear and the tide of Hinduism to sweep over its derelict remains. And how will it stand in the hour of persecution ? What would happen if European support and supervision were entirely withdrawn ? Is there much doubt that the Church which has the best hope of survival in the hour of stress is that in which the standard of the native ministry has been made a matter of supreme importance ? And if that be true of the hour of stress is it not equally true that in the day of opportunity

missions which have priests capable of enterprise and daring leadership will capture situations for Christ which otherwise could be never won? A mission with alert, eager, well-trained ministers, both grounded in the faith and with an eye for adventure and sacrifice in winning men for Christ—real apostolic leaders—is going to win victories where a native Church leaning on foreign missionaries directing ill-trained and ineffective foreign paid native clergy must fail.

If the true emphasis on making the training of the native ministry the first aim of a diocese (and not one important bit of work among many others) needs further justification, it is to be found in the principles so delightfully worked out in a book like *Pastor Pastorum*. “Christ chose twelve men that they might be with Him,” and thence be sent forth to teach all nations. So God calls and the Body of Christ takes to herself certain men who, having learned His truth and found His life, may go forth and win (in this instance) Burma for Christ.

EKUTULENI

By C. H. S. RUNGE*

THE native people of South Africa can be divided roughly into three classes. There are those who still live their traditional tribal life in the Reserves under their chiefs. There are those who live and work on European farms, as squatters or labourers. From both these classes men are drawn to the towns in search of work and wages. They come for a period of labour in the gold mines, or of employment in factories, shops, offices, private houses, and they return from time to time to their homes in the country. But there is a third class who have no longer any homes in the country. For the purposes of their work they have moved their homes permanently to the locations attached to European towns. Here, completely uprooted from their old manner of life, they live perforce in something like European conditions.

In the past this growth of an urban native population has hardly been faced by white South Africa. Theoretically the native lived in the country or in the reserves and only came to town for a period to work and earn a little more money to pay his taxes. His accommodation during the process was not a matter of great concern. He was restricted to the least desirable land on the outskirts of the town and was there allowed to put up any kind of shack to shelter him from the weather. To provide him with decent roads, water, light, or sanitation would have been thought extravagant. The locations were, and some still are, a tangled medley of mud huts, corrugated iron, petrol tins, packing cases and wire netting, the tracks

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between them deep in dust or mud—a disgrace to every town and to the whole country. Gradually the logic of facts has prevailed and municipalities and town councils have seen the necessity to consider more carefully the provision to be made for their resident natives. There was much leeway to be made up, and there is still often only a grudging recognition of the need ; but on the whole the larger towns are now tackling their duty in this respect. They are moving their native people to new locations, where suitable houses are provided and some share of the services essential to town life.

But more is needed than houses, roads and sanitation to make such a township a healthy place for social life. It must be remembered that the people, or many of them, are quite unaccustomed to the new conditions of living. In any large town they will be drawn from several tribal groups, speaking different languages, often cherishing old hereditary enmities. They have come together haphazard and there is no corporate bond to unite them into a community. Some will be Christians, but even this may be a divisive rather than a uniting factor. The South African native shows a lamentable taste for sectarian divisions. It is amazing the number of sects which boast a place of worship in any town location. They have been formed by schisms from one European denomination or another, and these original schisms have split again and again, on some trivial point, through ignorance and personal jealousies. Such bodies do nothing to promote social unity, led as they are by natives as ignorant as their adherents. The larger denominations, under European leadership, can do more, but even these are handicapped by their own disagreements.

We hear much in England of the parochial difficulties in new housing areas, where people have come together from many different places and have no corporate interests nor feeling for the place where they have come to make new homes. Imagine such a housing area where the people thus thrown together are natives from

different tribes, speaking different languages, with no previous experience of living except in the ordered system of tribal society. They have to learn for the first time to live as independent householders standing in a new kind of relationship to their neighbours. To learn a new way of life in the midst of the bewildering wonders of a great European city is a heavy task to set before them. Small wonder that they know not what they should imitate and what avoid. Probably the best influence they encounter comes from service in a good European family, but this does not fall to the lot of many who come to make their homes in urban locations. What they are more likely to have seen is the worst side of European life ; and their most effective contact with Europeans outside their work is often with the police, the magistrate and the gaol.

In a large area of this kind on the outskirts of Johannesburg a gallant effort is being made by the Church to give the training in Christian social life which the urban native people so greatly need. About ten years ago the city authorities began to put into action their policy of moving native residents from the centre of the city to certain special areas. The congregation of the central native church began to move to the new areas, and in one of them, Sophiatown, a mission church and school were established. Sophiatown had been set apart as a non-European area of a special character. There non-Europeans were permitted to buy building plots and put up their own houses. Alongside this suburb was built a controlled township, securely fenced in, where the municipality built houses to be rented to the occupants. In the whole area there must be a native population of some 20,000.

Though Sophiatown was to be an experiment in allowing non-Europeans to make a suburb of their own free from restrictions, it was given little chance to develop on decent lines. It was starved of essential services. The roads were not made, there was practically no supply of water

or light. Rapidly it developed all the worst features of the slums of great cities—overcrowded and insanitary houses, lawlessness, disease and vice. The best of the native people were disinclined to move there, the worst elements multiplied. It became, and still is, a sink of iniquity, where the traffic in illicit liquor is rife and crimes of violence are frequent.

The character of such an area remains unknown to the ordinary white residents of Johannesburg. They are unfortunately hardly interested in the living conditions of the natives who work for them. The white householder has his own servants living in outside rooms at the back of his house. The average white employer concerns himself little with his native employee provided he appears daily for his work. As long as natives are kept out of the way in their leisure hours the majority of the white citizens are content. We have no right to blame the ordinary men and women of South Africa for this seemingly callous disregard of their servants. We have to remember that a similar attitude was general in England until comparatively recent years. The conscience of this country has only just been roused to the state of the slums and the conditions of life of our poorer fellow-countrymen in our own great cities. We have no right to blame those who have been equally blind where the poor are of another race and believed by many to be of naturally inferior flesh and blood. "The natives," they would explain, "have their own way of living and can be left to themselves after they have done the necessary work which justifies their existence."

But there were some who did see the misery of these poor people and their need ; and with Christian courage they set about finding means to help them. Under the leadership of Miss Dorothy Maud a group of English women determined to establish a settlement in Sophiatown itself. Money was collected, almost entirely in England, and a house built on a site adjoining the little mission church and school. They called it *Ekutuleni*, the

House of Peacemaking. Its purpose was to reconcile the warring antagonisms of white and black and coloured, and to serve as a centre for teaching a Christian way of social life to these people distressed and bewildered in a world of new ideas and new standards.

The obvious line of approach was through the children. Hundreds thronged the streets and narrow yards, with nowhere else to play, and little idea how to play. The first thing *Ekutuleni* did was to provide a playground and a club hall, and draw the boys and girls. Crowds cannot play games without order, and to produce order in a mob of children is to teach some measure of self-control and unselfishness. There followed the organization of Wayfarers and Pathfinders, the native equivalents of Guides and Scouts, bringing discipline and the elements of leadership. Physical exercises were taught, and classes begun in first aid, house work, cookery, sewing and embroidery. It is the familiar work of a settlement in a poor district, with the immense handicaps of a poverty far below European standards, several different languages, and no remote background of common nationality and tradition. The work was effective in drawing many children from the abundant evils of the streets. It gave them a chance to enjoy themselves and occupy their minds in healthy pursuits. It gave them new and better things for their eager intelligence to imitate. In time helpers came forward to take part in the work. Some of the native teachers in the schools caught the idea. The settlement became known in Johannesburg, and European friends found they could give a share of their time to pay regular visits and take a hand. The Diocesan Boys' School, St. John's College, adopted the settlement as its school mission, and masters and boys came to help in managing boys' clubs, and to teach the skilful use of footballs and boxing gloves.

After the children, the parents had also to be interested. No doubt they found it hard at first to understand what was the purpose of it all ; but they came to see displays

of their children's activities, and to take their place in social gatherings. Contact through the children leads to friendship, the sharing of troubles, and a welcome admission to the homes. There are many homes in Sophiatown that have learned to bless the "sisters" of *Ekutuleni*.

But it is not "social" work alone for which *Ekutuleni* stands. It is founded in one purpose—to win the people for our Lord and to show them the Christian way of life. The first step is to give them good things to see and imitate which shall draw them away from what is evil in the example of our European civilization. They must then be brought to our Lord and taught the faith of His Church. The Sunday schools are the kernel of the whole work. Hundreds of children attend with great regularity, and older girls and boys are trained as teachers to pass on the lessons in their own languages to the juniors. The aim throughout all the work is to train leaders who may guide their own people in the years to come. The Sunday school leads on to the church and the full Christian life of sacramental worship.

Ekutuleni now forms part of a larger whole, for the original mission church and school of ten years ago have grown into a large settlement. The group of buildings crowns the hill in the highest part of the ridge on which Sophiatown stands, and it commands a wide view of the surrounding country. Next to the house on one side is the house of the priests of the Community of the Resurrection who are now in charge of the parish. On the other side is the Princess Alice Nursing Home, the centre of medical work which has grown rapidly since it was started by Dr. Mary Tugman in 1927. In front is the school, a mean structure of wood and corrugated iron long due for replacement, but serving in the meanwhile for 1,200 children. When funds are available for a new building its present site will greatly enlarge and improve the much-needed playground. The original church was little more than a barn holding perhaps a couple of hundred people. Last year, after a long struggle to

collect funds, the new Church of Christ the King was built. A simple but spacious building, capable of holding eight hundred to one thousand worshippers, it occupies the highest part of the suburb and dominates the whole settlement, representing the aspiration of all its works. So fine a church is beyond the hopes of most native districts, but this was made possible by a Johannesburg business man who, to commemorate his golden wedding last year, added a large sum to the funds painfully amassed with much self-sacrifice by the people themselves and their friends. This year a day nursery school, given in memory of the wife of the manager of one of the gold mines, will be added to the buildings. In addition there is now a branch house of *Ekutuleni*, opened last year to serve a new municipal native township, Orlando, in another quarter of Johannesburg. This is called *Leseding*, the House of Light. The cost of it has largely been defrayed by local people. All this local interest and support witnesses to the influence of *Ekutuleni* not only among the natives but among the white people of Johannesburg. It is not the least important effect of its existence, for the formation of a Christian mind on the subject of race relations is the deepest need and the hardest task of the South African Church.

The racial question is at the root of all others—social, economic, political—in South Africa. At present it is firmly fixed in the minds of the majority of white South Africans that the black man is an inferior being who must be kept securely in a subordinate place. He must indeed be allowed to work for the white man, for native labour is one of the pillars of South African economy. European standards of living could hardly be maintained without the help of the native, for even if agriculture and some industries might be carried on with white labour, the gold mines, the source of the prosperity of the country, are completely dependent upon a vast body of native workers. But apart from his labour, white South Africa would like to see as little of the native as possible. That

is why recent legislation aims at separating white and black in different areas, "allowing the native to develop on his own lines," and denying to him for all time common rights of citizenship. It is not the purpose of this article to discuss or criticize South African native policy. There is much to be said in explanation, and something in justification, of it. The plan of segregation in different areas has much to commend it, provided white South Africa is prepared to be really generous in giving land and encouraging native development in their own areas. Many, perhaps most, missionaries would be glad to see a native Christian civilization allowed to grow up apart from European contact. But it hardly meets the case of the urban population. They have been, as it were, torn up by the roots from their own traditional manner of life. They have been introduced to European conditions, to European education and social standards. They are completely dependent upon the European civilization which they serve. Yet because of the colour of their skins they are never to be allowed to attain to rights of citizenship. All white men and women, whatever their education and capacity, have the Parliamentary vote, but black men are to be debarred from having any voice in making the laws under which they are governed. No wonder the hearts of some of them are full of bitterness, and advocates of hatred and violence find a field prepared for their seed.

In a recent book* the Archbishop of York points out that Christian social reformers have seldom been moved by academic theories of social order, but rather by love and pity for their suffering fellow creatures. Just so the work of *Ekutuleni* has no political intention. It is based on no theory of the right solution of South Africa's racial problems. But these Christians have seen the need of some of Christ's brethren and have hastened to their help. The effect of their life and labour is seen in the

* *Christian Social Reformers of the Nineteenth Century*, ed. Hugh Martin, with introduction by the Archbishop of York. (S.C.M. Press.)

people who come forward to share their work. Some of the best of native men and women learn to know their mind and catch the same spirit. White folk, who at first thought them fools or mad to spend their lives among natives, come to take a new view of the black man's capacity and rights. A change is coming over the public opinion of white South Africa. There is a growing sense of responsibility for the welfare of the native people, and a readiness to consider more conscientiously how the duty should be discharged. In Johannesburg there can be no doubt that some of this change is due to the influence of *Ekutuleni* and the noble work done there for love of these little ones for whom Christ died.

THE MISSIONARY WHO WENT BACK

By T. W. CRAFER *

(*Acts* xiii, 13; xv, 36-40; *Colossians* iv, 10; 2 *Timothy* iv, 11.)

JOHN MARK was a young man from whom much might be expected. He is first mentioned as the son of the house which was a meeting-place of the Church at its beginning. And if it is to be connected with the upper room where the Last Supper took place, and he himself was the young man who followed to the Garden and fled when the Master was arrested, his early experiences were enough to raise the expectation. It was his further good fortune not only to be in touch with the foremost members of the Christian community in Jerusalem, but to be offered the chance, through his cousin Barnabas, to start with him and Paul on an enterprise which proved to be the Church's first overseas mission.

As Barnabas was "a man of Cyprus by race" (*Acts* iv, 36), his cousin Mark would also feel that a visit to that island was a congenial mission to their own people overseas. He may have regretted that the visit, in spite of its success, was cut short by his superiors, and a crossing made to the mainland at Perga. It was during the stay there that it is briefly recorded that "John departed from them and returned to Jerusalem" (*Acts* xiii, 13).

There are many reasons why a missionary may not fulfil the call which he has answered: some right and some wrong. What was Mark's reason, and under which category is it to be placed? The answer can only be a

* The Rev. T. W. Crafer, D.D., was Chaplain and Lecturer of Downing College, Cambridge, from 1902 to 1917, and is now Rector of Tatsfield, Surrey.

surmise, and it is the more uncertain because one of his companions thought he was wrong, and the other right. When the two apostles were at a later time about to start together on a second mission, beginning with a visit to those stations which Mark had had no share in founding, Paul refused to take with them the man who "went not with them to the work" (*Acts xv*, 35). It is a serious charge of cowardice or lack of zeal. But Barnabas sacrificed everything and lost his share in the new mission because he insisted on taking Mark with them to the very places to which he had before refused to go. Both seem to have been biassed, and perhaps Paul's reasons were as personal as those of Barnabas. For he was evidently so hurt as to feel that Mark would be an impossible companion. We can trace the reaction later, when Paul has Mark as one of his "fellow workers" in his Roman prison (*Philemon*, 24). And there may be a hint of a prejudice against Mark in the mission field contained in Paul's charge to the Colossians (possibly reversing previous advice), "if he come unto you, receive him" (*Colossians iv*, 10). Whatever view is taken of the pastoral Epistles, the personal references in *2 Timothy* iv seem to be Pauline, and there Paul the prisoner begs that his former "attendant" may come to him in his distress, "for he is useful to me for ministering" (*2 Timothy* iv, 11). It is interesting to notice that his word for "useful" is the same as that used of Onesimus in his playful reference to the name and conduct of that runaway slave (*Philemon*, 24). Ramsay has suggested a theory of what happened at Perga which somewhat lessens the case against Mark, and charges him with lack of love rather than lack of zeal. If Paul was attacked there by malaria, and the plan of campaign was changed in order that the invalid might recruit in the highlands of Pisidia, he may have argued that this was not the purpose for which he had started on the mission. If this was the reason for his return to Jerusalem, he gives us an early instance of the need of *adaptability* as one of the first essentials for mission-

ary work, and indeed his work as an "attendant" can never have been more needed than after Paul's subsequent stoning at Lystra.

On the whole, the impression is given of a young man called to mission work, who had his own ideas where he ought to go, without considering his colleagues or the Church as a whole. He took his own line, and it actually caused grievous harm to the cause. A second need for the young missionary is thus shown to be *humility* and readiness to be guided by older men. Happily we can gather just enough of his subsequent history to know that he made good when he had learned humility, and went wherever he was sent.

It is perhaps worth while to look at his case a little more closely, apart from what is suggested by the reactions of Paul and Barnabas. We are told that when he departed from them "he returned to Jerusalem." His mother Mary was evidently a widow (*Acts xii, 12*), and there is the possibility that news came to him that he was needed at home. To return from the mission field for family reasons is always a difficult thing to do, and sometimes is made harder by the failure of others to understand. And yet it is often the right course, and it may be subsequently justified in the eyes of all by a retention of missionary zeal such as Mark's later life plainly shows.

But on the other hand it has already been suggested that Mark had special interest in Cyprus, and his call may only seem to have extended to his own people overseas. This is sometimes the case with the would-be missionary of to-day, who is not only rightly interested in some particular field, but desires to confine to it his offer of service. He will be far more "useful" to the cause of Christ and His Church if he allows himself to be guided by those who have a wider vision as to where the greatest need of the moment lies. It may not be out of place to add that there is a lesson here in the giving of our money as well as of our service. In times of need, and indeed of crisis, such as the mission field is facing to-day, there

is nothing wrong in a special interest, but it is best to trust the judgment of those with a vision of the whole field, who have the administering of general funds which may be directed wherever the need is greatest. Barnabas plainly showed his preference for Cyprus by returning there for a second mission when his unfortunate quarrel over Mark with his colleague Paul made the latter choose Silas in his place for that far more momentous mission which led them from Asia to Europe (*Acts* xv, 39, 40). If only Mark had waited, the opportunity of visiting Cyprus came again, for he was taken there by Barnabas. Meanwhile, he ought to have seen that his superiors were not leaving Cyprus in the lurch by making their first visit so short. For Luke tells us that Christians scattered after Stephen's death had reached Cyprus, and indeed some had returned as evangelists to Antioch on the mainland (*Acts*, xi, 19, 20). It may well have been his second visit to Cyprus, alone with the man who was "full of the Holy Ghost," which opened his eyes to wider visions of a full consecration.

When Mark, for whatever reasons, left Perga and "returned to Jerusalem" (where he seems to have spent about two years), he might easily have lost his missionary vocation. The Church there as a whole was doubtful of the wisdom of pressing forward on missions among the heathen in distant lands. The home Church was itself full of problems and possibilities such as would draw Mark to stay and work in it. He must have been in contact with many whose narrower views brought about the Council of Jerusalem, views which would justify him in the action that he had taken at Perga. Perhaps it was the return of Paul and Barnabas, and their stirring account of the work for Christ which he had missed, together with the great lead given to the Council by Peter and James, which re-kindled the desire to give himself wholly to the spread of the Church in whatever way the call came.

The young man of to-day who has offered for missionary

work finds himself after his ordination sent to minister for two years in the home Church. This demands all his energies, and he is in contact with those who would deter him from leaving it for the work overseas. Likewise a girl, in her touch with others whose interests lie at home, may lose the wider vocation in favour of the needs that surround her. And the medical student may come to feel, by his contact with suffering, that there is no need to go out to a mission hospital in order to fulfil his Christ-like work. They all need, while they stay in Jerusalem, to listen to the wise counsel of Peter and James, the leaders and spiritual statesmen of the Church of Christ, and to seek sometimes to catch the fire of those who, like Paul and Barnabas, have returned to tell of the joy of those who, in utter self-abnegation, as

“The fishermen of Jesus, far away
Seek in new waters an immortal prey.”

We have called Mark “the missionary who went back.” And indeed it is fair to describe him as such because he gave up his first term of service. But later opportunities came to him such as can rarely come to the missionary of to-day, which he took to the full. And a review of his work cannot be concluded without mentioning two further facts : (1) We learn from *1 Peter v, 13*, of his stay in Rome with another great apostle who regarded him as a son, and he may previously have accompanied Peter in some of his missionary work. Though he remained in a subordinate position, he must have become one of the most useful and widely-travelled missionaries of the early Church. (2) His travels did not hinder him from literary work. The earliest Gospel bears his name, and even if it were only as the “interpreter of Peter” that he compiled it, it places St. Mark the Evangelist high among the saints for whom the Church ever gives thanks and praise to God.

NOTE ON THE EFFECT OF COMMUNISM ON THE CHRISTIAN CHURCH IN CHINA

By E. M. NORTON *

It is difficult to be objective in discussing this question, and easy to let facts be distorted or coloured by personal opinions or prejudices. But I believe the following observations to be true in my experience.

1. Effect of Communism on would-be inquirers or potential converts.

Communism in China is definitely anti-Christian, and has engendered and deepened the suspicion of Christian missionaries, who are already suspect as being foreigners. They are accused of being mere instruments of capitalist designs, getting their money from capitalists, themselves of capitalist extraction, living in comparative luxury among the half-starved workers of China. They are accused of preaching Christianity as an opiate, to divert the minds of would-be social revolutionaries from the poverty of this life to the plenty of a mythical future existence.

Chinese Christians are dismissed either as dupes of the foreign capitalist missionary, or as selfish hypocrites professing a creed they do not believe, for the sake of the protection and emolument obtained thereby. Christ Himself and the Apostles are condemned as visionaries whose religion only spread and persisted owing to accidents of history and unprincipled propagandism.

Non-Christian students in Christian schools, and others who come under the influence of Christianity, cannot but be affected by the above subtle propaganda. As they scrutinize the foreign missionary's mode of living, behaviour, and preaching, they see much that seems to fit in with the Communist point of view. So it is with their impression of the average Church member. Most converts seem to them to be actuated by motives of self-interest, more or less refined. By contrast, the very devotion of the Communist agents, who give up worldly prospects, family ties, even life itself, for the sake of the idea which they preach, seems to prove the soundness of their doctrine.

I cannot resist the conclusion that the situation constitutes a

* The Rev. E. M. Norton, B.D., has worked since 1916 at Foochow, where he is a master in Trinity College Middle School.

challenge to Christians to live more Christ-like lives. The older kind of "Christian evidences," proofs of God's existence and so on, leave the Chinese non-Christian cold. Under the influence of Communism he has but one question regarding Christianity : "Does it work ?" The comparatively small number of educated converts in China is largely due to the impression that Christianity, as seen in the lives of its advocates, does *not* meet the needs of men in this age.

On the other hand, the very violence of which non-Christian Communists in China (as elsewhere) are guilty, discredits Communism in the eyes of thinking people. It has not brought the blessings which it promised . . . yet Russia seems to be in the path of progress. In a word, it seems to me that the more educated non-Christians are in a state of disillusionment and uncertainty. Communism has done the *negative* side of its work well ; it has destroyed not only houses and property and human lives, but also faith in all supernatural religions and in all existing social systems. But a vacuum is left. It has not proved its ability to succeed where others have failed. China, the non-Christian 99½ per cent. of China, halts between two opinions. Where is Elijah ?

2. Effect on Church members.

I think the tragedy is that the effect has been so small ! Inconvenience and loss arising from destruction of property by "Reds," or threats of "Red" attacks, have not led to many defections from the Christian ranks. The stedfastness of most of the Church members has been magnificent, but it has—this is my impression—been rather too *static*, not sufficiently dynamic. To an alarming extent Christianity, to most Chinese Christians, is purely an "other-worldly religion"—"Salvation means heaven when I die." As commonly understood and preached, there is far too great emphasis on religion as a "funk-hole," on Christ as the Saviour from hell : too little stress on Christ as the Lord of all good life, the Healer of all dis-ease, social as well as well as personal, and on the Church as the Kingdom of God in miniature, an army on the march.

Communism comes as a challenge to the followers of Christ. I fear that in China the challenge is scarcely understood, much less taken up, by the general run of Church members. And so the tendency is to mark time, hoping for the return of the "good old days," or to preach the Gospel in a form far too little adapted to the new situation created by Communism.

3. Effect on Church leaders (clergy, preachers and teachers).

Here there is much more understanding of the challenge, and determination to meet it. The devotion of Communist agents has (perhaps unconsciously) spurred Christian leaders to salutary self-criticism. It is generally recognized that revival of spiritual reality in the Church must accompany evangelistic activity if it is to be

permanently effective. The fundamental Christian principles of mutual love, unselfishness and purity of motive, are coming into fresh prominence.

Again, the decrying of Christianity as "foreign" (not confined to Communists) is stirring up the often too latent spirit of independence and self-respect. Self-support, self-government, are no longer visions of the distant future, but goals to be attained as soon as possible.

And, underneath, is the more urgent seeking after God and a deeper certainty that He, and He alone, is sufficient. The challenge of Communism, and the chaos in capitalist Europe, have made it clearer than ever that Christ is the only asset of the Christian, and that all else (e.g. dependence on foreign funds, excessive "foreignization" of Church, association with any special social or political theories) is at best an embarrassing burden, at worst a positive danger.

CORRESPONDENCE.

THE PRESENT OUTLOOK IN HOME EDUCATION.

DEAR SIR,

While heartily endorsing a great deal of what Mr. Williams has said in his article, "The Present Outlook in Home Education," I must express the fear that he has somewhat over-emphasized the success of the Coventry Week-End Campaigns, at least as far as the dioceses in the more urban areas are concerned.

Many of the features that have been so successful in the more rural dioceses such as Coventry are quite impracticable in those whose main population is closely packed town dwellers, and it is among these that the scheme as a whole seems incapable of adaptation.

For instance, in the matter of training the staff of diocesan clergy who are to undertake these week-ends, as well as arranging for their own parochial duties to be carried on in their absence, in most of our large town centres it would be almost impossible to find enough to undertake the work, let alone fill their places for the week-ends, when one considers how under-staffed the parishes are.

Again, where the scheme was tried out in one town area, even with considerable modifications, it was found that it failed to do what it sets out to do, viz. to present a connected line of missionary education to the ordinary worshippers. It was found that the few keen folk who came along on the Saturday did not come again on the Sunday, or if they did come in the morning, the entire congregation was different in the evening, while the Monday "follow up" meeting was limited to a very small handful of already keen people. No doubt the addresses did good, but if those attending them caught at the project at all, it was only a nibble and did not lead to their being drawn to the bank, much less getting landed.

May I be permitted to suggest what I feel are the weaknesses of the Coventry Scheme? It depends too much upon the drive and fire of the diocesan authority, and without that fire it is useless. As one who was present at that conference at Leamington, of which Mr. Williams speaks, one could not but be impressed with the enthusiasm both of the bishop and of his, then, archdeacon. All the literature and the preparatory work were dependent upon that central enthusiasm. Little wonder that a great success has been made of the efforts in the Coventry Diocese, but there are many dioceses in this country which need the missionary education just as much, if not more, and where there is no likelihood of finding a like fire of enthusiasm in the diocesan or an archdeacon; and without that the Coventry scheme is bound to fail. It works from the centre to the circumference, or like our missionary endeavour in India, it sets out to attempt to convert the high-caste folk in the hopes that they may influence the outcastes. India to-day has proved that the reverse is the right way; convert your outcastes and they will convert the high castes.

May I be allowed to make a constructive suggestion along this line, in view of the fact that you may feel that all I have written has been destructive?

Could not something be done along the lines of a missionary weekend, or missionary festival, call it what you will, worked out on parochial lines, or possibly expanded to a deanery where it is possible to get a real co-operation, but retaining the drive from the missionary-hearted clergy with their backing in their few keen laity, using M.43 as a sort of demonstration or forerunner of what is to be an annual event in parochial life?

If thus run by the parochial clergy and as a parochial effort, it is far more likely to be educational in the best sense of the word, in that it is bound to be a "growing concern" rather than a spasmodic "stimulus" just to quicken the pulse of the few enthusiasts for a time in the certain knowledge that they will flag again in a year or so.

If this could be worked out in parishes, and the growth were kept going by steady missionary education, there would come a time when the results would awaken the fire in the heart of the diocese.

Parochial clergy do not like being drilled into missionary enthusiasm from the diocesan office, be the pressure applied never so gently, but once get them to organize something on their own and nothing will stay their keenness.

This, moreover, is a possibility in town areas, as it does not necessitate moving the clergy from their jobs, but focuses their attention on a special aspect of their work as applied to their own area.

Yours truly,

Kingsthorpe Vicarage, Northampton.

M. L. COUCHMAN.

REVIEWS

A NEW DAY IN KENYA. By HORACE R. A. PHILP. World Dominion Press. 188 pp. 5s., or 3s. 6d. paper.

KENYA : CONTRASTS AND PROBLEMS. By L. S. B. LEAKEY, M.A., Ph.D., F.S.A., F.R.A.I. Methuen. 187 pp. 7s. 6d.

In a continent whose peoples are so loosely integrated as the different tribes in Africa, the Christian Churches have been backward in providing comprehensive statements of their enterprises. Missionary undertakings in Africa, therefore, owe a great deal to the courage and industry of the World Dominion Press for this series of surveys giving a panorama of the task to which the Christian Church stands committed. The present volume deals with a more diverse medley than any of those previously published, for Kenya Colony is not only the cockpit of racial difference in Central Africa, but is also a field in which Protestant missions of several denominations are working towards a united Church. Tracing missionary penetration from its beginnings to the period of consolidation and co-operation, the author turns to the development of the Churches' activities in a variety of directions, through medical, educational, industrial and agricultural channels, to cope with the rapid changes in the outlook and circumstances of their African constituencies ; and after dealing with the various elements in the population, he concludes his estimate of the task with a challenge.

Valuable appendices give a concise summary of the various agencies at work and their distribution ; they include accounts of the Roman Catholic Missions, of Government's concern with education, of some native customs, and of Christian translational achievement.

Good maps and a useful index are added to make a remarkable book of reference at a low price ; it bears the evidence of so much careful preparation that it deserves wider co-operation in checking the accuracy of detail.

Life in East Africa is set in vivid colours by Dr. Leakey, and he has painted the background of the country with a fine point before his professional interests carry him behind its present features to the pre-history of Kenya. But in his account of its earlier ages and in a singularly engaging excursion into the animal and bird life of the present day, the scientist has successfully avoided technical disquisitions and, in consequence, the reader can thoroughly enjoy this

skilful process of acclimatization before he is confronted with the main theme of the book. Dr. Leakey's purpose is to examine the problems of a community in which black and white live in constant association ; and, without minimizing the difficulties and differences to be reconciled, the author is firm in his conviction that they can be resolved by mutual understanding and co-operation. He goes on to describe the relations of the African with administrative officer, missionary and European settler. An illuminating analysis of African methods of agriculture follows, to illustrate the sound sense underlying many of the practices, the reasons for which are not always apparent to European critics. A succeeding chapter deals with the effects of town life upon village people, and there are further reflections upon the introduction of an educational system by the Colonial Government. In a final chapter Dr. Leakey presents his conclusions without any loss of the freshness which characterizes the whole book ; and an appendix quoting an official record of the movements of Government staff is a trenchant commentary upon the difficulties which officers encounter in their efforts to establish confidence and continuity in administration.

In such a survey many of his statements will be challenged by one or another of his readers, but his opinions are given with a disarming candour and detachment, which combine a living personal interest with a critical presentation.

Add to this the experience of an author African born and, in part, African bred, and also the mastery of an easy style of narration, and it will be understood why the book can be commended as valuable and pleasant reading, covering in a small compass many issues vital for British people and the Christian Church to understand, if another chapter of colonial history is to be redeemed from the tragedy of mistaken ideals.

H. D. HOOPER.

THE HINDU-MUSLIM PROBLEM IN INDIA. By Clifford Manshardt. George Allen & Unwin. 128 pp. 5s.

Dr. Manshardt has spent some twelve years in Bombay as head of the Nagpada "Neighbourhood House," a social settlement centre to which men of all communities come, and he was himself in the midst of the grave communal riots in Bombay in 1929, so he has a background of personal experience for the study of the problem of Hindu-Muslim relations in India.

For those who desire a brief account of the problem, both in its historical setting and in its immediate circumstances to-day, this little book will be convenient and serviceable. After two historical chapters dealing with Hinduism and Islam respectively, the autho*r*

turns to an analysis of the present causes of Hindu-Muslim tension, which he classifies as social, religious, economic and political. The social and religious causes of tension, rooted in a long past which is graven deep upon the habits and instincts of both communities from childhood, are intensified by an unscrupulous communal Press on both sides. But Dr. Manshardt is probably right in saying that the economic and political causes of tension are "more recent and most potent" (p. 51).

The widespread indebtedness of the Hindu peasant to the Afghan (Muslim) money-lender, or of the Muslim peasant to the Hindu money-lender, is a tremendous source of mutual ill-will, in a land where probably ninety-nine per cent. of the peasants live in a permanent condition of debt to the money-lender, and where rates of interest are not infrequently as high as one hundred and fifty per cent. per annum (p. 59). But Dr. Manshardt is of opinion that in future the economic struggle will tend to create tensions between classes rather than between communities. "A Hindu agriculturist will find himself more akin to a Muslim agriculturist than to a fellow Hindu industrialist"; and "the interests of the workers and the interests of the employers are certain to cut across communal lines" (p. 64). But that time is not yet.

Recent political developments have also intensified communal tension, for with the coming-in of "reforms" which give at least an appearance of democracy, each of the two major communities is struggling desperately to strengthen its political representation in the legislative assemblies, and views every advance of the other community as a menace to its own security.

But while indicating the gravity of the situation, Dr. Manshardt does not exaggerate it. "It would be entirely wrong to convey the impression that communal conflict is always upon the surface of Indian life. It is not. All over India, Hindus and Muslims are living together in a peaceful fashion. But it is a fact that potential communal conflict lies just beneath the surface, and it takes very little scratching to bring it to light" (p. 51).

The last chapter, "What of the Future?" is marked by a cautious optimism. Of the various possible methods of solving the communal problem—subjection, conflict, segregation, *laissez faire*, and intelligent good-will—the writer places his confidence mainly on the last named. He believes that with a wider-minded educational system, and intelligent co-operation of men of good-will in common social service, it is possible slowly but surely to change the mentality of communalism into a mentality of true citizenship, "based upon conceptions of India's interest, and not upon conceptions regarding the well-being of any field that is less comprehensive than the whole of India" (p. 127). Towards that end Dr. Manshardt's book is a timely and helpful contribution.

E. C. DEWICK.

WHY "CHRISTIAN" SCHOOLS? Jerusalem: 1936. 107 pp. 1s.

This small book of a hundred pages edited by Canon Danby is the outcome of a conference of teachers, both English and Palestinian, held in Jerusalem in 1935. But its value is by no means confined to the country of its origin. The book answers the questions of its titles, "Why?" and "What?" and should prove of great value wherever progressive Christian teachers are running Christian schools. Read this book and you will see that they are essential to Nation and Church. The ideas and principles expressed are of vital importance to every individual who is concerned with education in any capacity. In no sense must religion be an "extra": it must pervade the whole. There is, we are told, a Christian way of teaching arithmetic! "It is all-important that the Christian attitude to life should be demonstrated by the way in which all subjects of the curriculum are taught; that methods of school organization and discipline should illustrate Christian principles of conduct; . . . and that the whole body of the school, in itself and in its relationships with the outside world, should be a living witness to the truth of the Gospel."

E. W. HAMOND.

THE MEANING OF HISTORY. By NICOLAS BERDYAEV. Translated from the Russian by GEORGE REAVEY. Geoffrey Bles. 224 pp. The Centenary Press. London, 1936. 8s. 6d.

This is a great and suggestive treatise on the Christian Philosophy of History, in which history and the life of God are brought into the closest possible union. Professor Berdyaev shows in a cogent way that every immanentist interpretation of history is bound to fail, because it cannot explain the meaning of corruption and death in the historical process. He pays a high tribute to Jewish thought, because Israel was the first nation to introduce the notions of historical movement and of a goal of history into the thought of mankind. But in his opinion the Jews failed in their interpretation because they believed in an earthly fulfilment of man's expectations. It was Christ Who taught mankind that history moves towards a transcendent end, namely the Kingdom of God. This idea inspired Christianity with an unheard-of power of activity, and the dynamism of the "Christian Era" is felt even in quarters where Christian belief has been rejected. Since Christ has become flesh, no historical achievement can be regarded any longer as an end in itself; it is but a symbol of the everlasting and eternal world. Berdyaev expounds the idea that history is a dialectical process taking place between a good and true time, and a false and untrue one. This is, he thinks, the reason why culture itself develops of necessity into civilization and thus annihilates itself. In a searching analysis of modern history

since the early days of the Renaissance, Professor Berdyaev gives a large number of proofs for this rather pessimistic view, that continual struggle will reach its climax in the coming of Christ and of Anti-christ. There are dark times ahead of us, and the author predicts a "New Middle Ages," which in his opinion means barbarism of a horrible type. The only hope of mankind is in asceticism and in a certain renunciation of the world. "We must now experience immanently what the Middle Ages had experienced transcendently." Such an attitude will enable the eternal and creative powers in man to recover. In this book the whole of history is placed in a theosophical or Gnostic framework. History is the process of man's becoming God ; but this is only the reverse of God's becoming man. Thus the tragedy of human existence, which we call history, is the tragedy of God's own existence. God suffers as much from having created human freedom, which is the basis of historical activity, as man suffers from the fatal fact that freedom involves freedom of evil. Thankful as I am for the author's insistence on the Christo-centric nature of history, and for the energy with which he attempts to discover absolute meaning in the absurdities and paradoxes of the time process, I feel unable to follow him in his theosophy. For in my opinion it would lead both to underrating the wickedness of sin and to neglecting the fact that death is something quite definite and irrevocable in this world. Resurrection is but the share of those whom Christ has elected.

Otto A. PIPER.

THE HISTORY OF JEWISH CHRISTIANITY. By Hugh J. Schonfield. Duckworth. 250 pp. 7s. 6d.

This is a stimulating and thought-provoking book on a little-known subject, yet one which may flood with light many periods of Church history. Many "orthodox" Christians will not agree with the author in his treatment of his sources or in some of his conclusions ; e.g. on page 40 : "He (Paul) was *reported* to have said, 'Behold, I, Paul, say unto you, that if ye be circumcised, the Messiah shall profit you nothing.'—*Gal. v, 1 and 2.*"

But the author has laid his readers under a debt of gratitude for leading their thoughts in such an interesting way along unknown paths.

The subject is a thorny one, especially in these days, for it involves the whole question of the place of nationalism within the Christian Church. The excesses of the Nazis in Germany in dealing with their non-Aryan people must cause the protagonists of Hebrew Christianity furiously to think, and in many other lands a rampant nationalism is the cause of many of the troubles from which our modern world is suffering. There is a real danger that the one Church of Christ may be rent even more terribly than at present is the case through over-emphasis of nationalism in fortuitous

geographical areas. More dangerous still is it if "blood" is made the condition of membership of a Church, since to do this seems to deny one of the fundamentals of a Christian Church, for in Christ there can be neither Jew nor Greek. With shame the Gentile Christian must recognize that the great driving force, making towards the creation of a Hebrew Church, is the un-Christian attitude of a gentile Church to Jews, but this by no means necessarily implies that the body of Christ is to be divided further by the creation of a separate body, the members of which are living amongst other Christians.

But whatever readers finally decide, they cannot but be grateful to the author for bringing the subject so clearly to their notice.

C. H. GILL.

SHAPING THE FUTURE. By BASIL MATHEWS. S.C.M. Press.
1936. 160 pp. 3s. 6d.

Some diligent readers of Mr. Basil Mathews may wish that he would sometimes write a little more quietly, or even that he would give us fewer anecdotes and a more closely reasoned argument. But the anecdotes are nearly always to the point and the "poster stroke" style (his own phrase) no doubt helps his big circulation. His latest book is no unworthy successor to *The Clash of Colour* and many others. There is nothing new or original in his answer to the question which is suggested by the title of the book; but it is put in a way which will stimulate and inspire many readers. Briefly, we *can* shape the future because we are neither the slaves of the machine nor the playthings of fate. The future, like the past, "will be created through a drama of persons in conflict and co-operation," not by the inevitable play of impersonal forces.

We are then transported rather breathlessly all over the world to inspect "the new frontiers of paganism" and cast a hopeful glance at "the new horizon." What can be set against the appalling menace of the totalitarian state? Nothing but thorough-going loyalty to Christ. Is there anything which can clear up the sorry mess the world is in? Only a complete Christian revolution. Again we are hurried from continent to continent to get a glimpse of what various missionary enterprises are doing to foment such a revolution. This gives hope for the future. Christians may yet be the "artizans of peace." But the individual must begin with himself. Divided personalities make bad revolutionaries.

If not new it is all quite true and worth repeating. But we hope that some day, with his first-hand knowledge of political and economic conditions in many parts of the world, as well as of the modern missionary movement, Mr. Mathews will produce a more systematic outline of what he conceives to be the kind of social and international order demanded by Christian principles.

G. G. S. GILLETT.

PAPUAN EPIC. By KEITH BUSHELL. Seeley, Service & Co. 318 pp.
12s. 6d.

PAPUAN WONDERLAND. By J. G. HIDES. Blackie & Son. 204 pp.
8s. 6d.

Papuan Epic is a very readable account of the superficial life of the native, illuminated by picturesque descriptions of scenery and some good yarns that make it worth the attention of those who like unusual books of travel, whether they care much or not about missionary work, for which this author has always a good word.

Papuan Wonderland is in a class by itself, for not only is the author, as Sir Hubert Murray writes in the preface, New Guinea born, and one who has spoken native dialects all his life and so come intimately into touch with native thought, but he has the gift of writing down modestly the things he knows, and the result is an altogether remarkable book. It is, as the preface claims, "intensely interesting," but it is also written in admirable style, and the author, if his life work were not so evidently that of exploration and "empire building," could make his name as a writer of exquisite English with the rare gift of making the things and the people he writes about live before the reader's very eyes. Would that Mr. Hides could be given a year's leave of absence by the Government of Papua and persuaded to spend his furlough in the service of the S.P.G.; we should have such a revival of missionary interest here in England, such crowded churches and schoolrooms when the young Assistant Resident Magistrate preached or spoke, and such continued interest after he had gone back to his job in Papua, as would lighten the labours of the fourth Bishop of New Guinea by supplying him with everything he needs for the task now laid upon him, and so leaving him free, as his three predecessors never were, to go on with that task, instead of being worried by problems of ways and means, and obliged to wander up and down the world "pleading for his poor flock" instead staying where he belongs and ministering to them.

In other words, readers of THE EAST AND WEST REVIEW, who will do well to borrow *Papuan Epic* if they can, and read it if they care for that sort of book, must on no account miss *Papuan Wonderland*, and they will be wise to buy a copy of their own, since it will become a classic of its kind, and is already a book that one is not content to skim through once, but will wish to read again and again—and yet again.

A. K. CHIGNELL.

THE REAL PROGRESS. C.E.Z.M.S. 110 pp. 1s.

The story of the year's work of the Church of England Zenana Missionary Society is a record of loving service rendered in Christ's name to the women and girls of India, Ceylon and China. The record is built round the master thought that Jesus Christ is Progress, for He is the Light of the World, the Real and Living Way.

FROM THE MAGAZINES

BULLETIN DES MISSIONS (March-June, 1936) contains an article on the Church and Paganism, and an illustrated study of quite fascinating interest on indigenous Church art in China and Africa. Of special interest to non-Roman readers is the sympathetic survey of the work of the International Missionary Council by Dr. Otto Iserland.

SVENSK MISSIONSTIDSKRIFT (1936), second number. This issue, while scarcely up to the level of the brilliant preceding number, from which was taken the article on the Cinema in Asia and Africa, in the present number of this review, contains an excellent article by Dr. Johannes Sandegren, the Swedish bishop in South India, on Dr. Ambedkar, the Indian leader and powerful enemy of the caste system and of Hinduism. Dr. Sandegren recounts also an interview with Gandhi, whose hopes are set on Hinduism. Running through the article is the sense of tension in India : in which direction are the millions of outcastes going to move ? The issue depends less on the efforts of the missionary than on the state of the spiritual life of the Indian Christian congregations.

THE INTERNATIONAL REVIEW OF MISSIONS (October, 1936) contains an article on the relation between Mission and Church in Japan, by Dr. A. K. Reischauer ; C. E. Abraham writes on the study of Church History in India ; the present situation in regard to the German Evangelical Missions at the home base is described by K. Appenzeller. The need for a more highly trained pastorsehip in the Netherlands Indies is urged by S. C. van Randwijk. Other contributors are Dr. John Kingsley Birge, on "The Ministry of Islam" ; B. Malinowski, on "Native Education and Culture Contact" ; and Dr. R. H. Boyd, on "Twenty Years of Church Evangelism in Gujarat."

IL PENSIERO MISSIONARIO (July, 1936). The current issue deals mainly with Japan and the *Instructio* issued in May last. This important document defines the duties of Japanese Catholics to the State and, in a situation which is admittedly delicate, claims to have eliminated many causes of misunderstanding and friction. Matters which have been troubling the consciences of Catholics are elucidated, and the State is assured that Catholicism is not out of sympathy with the accelerated rhythm of modern Japanese life. Interesting accounts are given of the Jinja, or official Japanese cult, and of its purposes, and of the improved organisation to be adopted by the Catholic missions.

THE WAY OF PARTNERSHIP: EGYPT AND PALESTINE.
By S. A. MORRISON. C.M.S. 87 pp. 1s.

This little book, by the Secretary of the C.M.S. Mission in Egypt, comes at a most appropriate time. Mr. Morrison's key-note is the thought that a new day has dawned in Palestine, and his pages will give encouragement to those who are perplexed and perhaps despondent as to the progress actually being made. The book is enriched by two maps and a number of illustrations, among the latter being one of the Church of Jesus the Light of the World at Old Cairo, which recalls the pioneer work associated with the name of Gairdner. Medical and educational work are well illustrated, and the booklet can claim to be useful, inspiring, and heartening.

CHRISTIAN UNION IN SOUTH INDIA. By W. J. Noble. S.C.M. Press. 94 pp. 2s.

Mr. Noble, who is General Secretary of the Methodist Missionary Society, declares in the Preface that he has "been brought, through a number of years, and after certain misgivings now largely removed . . . to a convinced belief in the South India Scheme." At the request of the Friends of Reunion he has written a very fair and accurate description of the plan, which is admirably designed to enlighten anyone who asks: "What exactly is the South India Scheme?"

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NOTE.—*The Proprietors and the Editorial Board cannot hold themselves responsible for the particular views expressed in the several articles or on any pages of the REVIEW.*

Erratum.—In the July, 1936, issue of the REVIEW, p. 288, line 6, for "Afghan" read "El Azhar."